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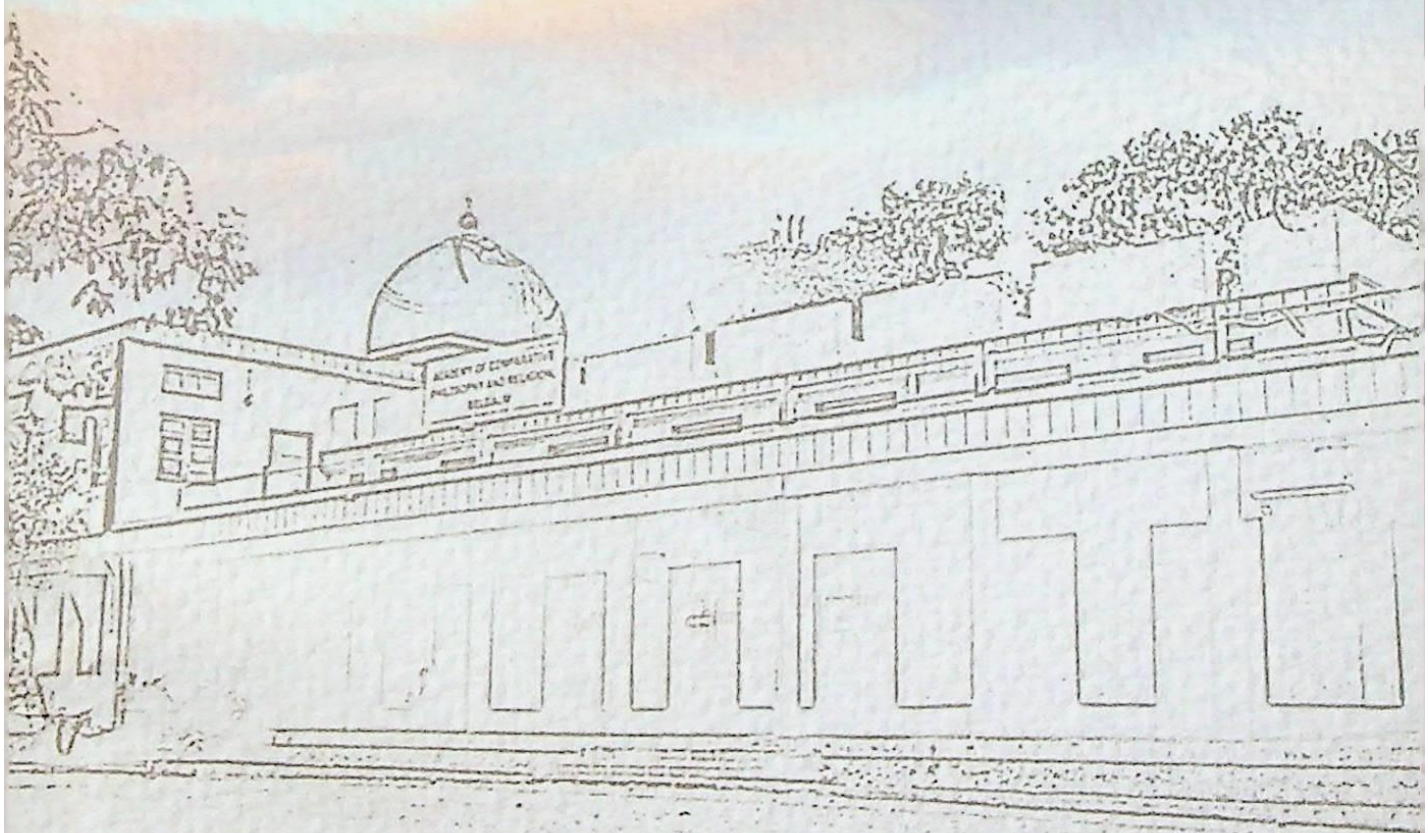
PATHWAY TO GOD



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Contents

I) 1. Musings of the Editor — Dr. Madhumati Kulkarni 4-5
2. Message from the Secretary's Desk .... — Adv. Maruti B. Zirali 6-7

II) **Articles**

1) Physical transmission of mystical experiences — Dr. Shakarlal Sutar 8-12
2) From Predestiny towards eternity Study of Shri Hostota's Basaveshwar Charitre — Prof. H. R. Amarnath 13-16
3) Practising the presence of God — Br. Karan Singh Chauhan 17-19
4) Tribute to Gurudeo Prof. R. D. Ranade — Prof. N. G. Damale 20-21
5) Lokasangrah: the Indian way to holistic development of man and society — Dr. Yogini G. Nighoskar 22-24
6) The metaphysics of Identity — Charuta S. Kulkarni 25-27
7) Women Saints in Mystic Literature of Kanataka -3 — Mrs. Radha Shamarao 28-29
8) Fond memory of Shri Gurudev 30
9) Obituary - Late Shri.V. B. Ramdurgakar 31
10) Poem : 'You can do wonders' — Mrs. Jyothi Rao 32
11) Pravachan Saptaha Speech — Prof. N.R. Deshpande 33-35

III) **Philosophy for Younger Generation**

1) Failure of Success and the Art of Introspection — Dr. Sushant Joshi, Dr. Sandeep Nair 36-38

IV) **Regular Features**

1) Development of Indian Mysticism Re-print : Mysticism in Maharastra 39-41
2) Basavesvar Reprint : Pathway to God 1966 Issue 42-47
3) Great Thinkers and Philosophers of the world : 2 — Dr. Madhumati Kulkarni 48
4) Activities of ACPR 49-62

V) **Book Review** — Editor 63-64

Musings of the Editor...

Here comes April-June 2021 issue of Pathway to God laden with insightful and nutritious feast for mind and spirit. We regret the delay caused due to lockdown.

We are all ,with exception to none in the whole world , making our way through insurmountable challenges posed by the outbreak of the pandemic Covid-19 since last one and a half years. Yet life is going on, has to go on because life is a flux as Tennyson in his poem Brook puts it towards its end ' For men may come and men may go but I go on for ever.' The survival instinct in homo sapiens, vegetation, birds and beasts is uppermost and it is this survival instinct that is goading us all to live despite poverty, unemployment, illness, deaths, natural calamities and such other social, political, economic, academic challenges thwarting the very existence.

Nonetheless nothing is permanent- 'This too shall pass' is the only panacea and positive attitude needed now. For everything under the sun there's a remedy or there's none, if there's one ,try to find it, if there's none, never mind it. Feeling pity for the plight of the children and youth is no solution. We MUST cope with the changing times. Riveting round the problem will only intensify its severity leading to fatigue, depression, suicidal attitude, victims of PUBG-like life taking games and out of extreme frustration people ask 'how long this will last?' 'There is no single definite answer. Hence we have to be solution-oriented instead of being problem-oriented. Thanks to the scientists of the world for it is because of their ceaseless striving that within a year vaccination is made available throughout the globe and people are made to take it as a preventive measure. Albeit there is a question mark in the people's mind about its efficacy we

have to be positive . Hence it is our courage, confidence and unflinching faith in the Divine Plan that enable us to wade through these turbulent waters.

Let's all keep our fingers crossed, remembering the Acronym TTSP- this too shall pass-take precautions, follow the Covid appropriate behaviour, as is our social responsibility and look forward to the dawn of the New and Better world order.

****

Articles such as Pre-destiny towards Eternity, Physical Transmission of Mystical Experiences, Practising, Presence of God, Loksangraha, Women Saints in Mystic Literature of Karnataka, Great Thinkers and Philosophers of the World etc., make the readers pride over the rich legacy, making them ponder over their relevance in the present context. We remain ever grateful to all our contributors for embellishing our journal by their though-provoking and enlightening articles.

We thank heartily the Chairman, Vice-Chairman, Secretaries, and all the Members of the Board of Trustees for their encouragement and appreciation which boost up our morale to emulate ourselves journal after journal.

We are beholden to the entire team of Impressions for their impressive work done so neatly.

Wish you all an insightful journey along the Pathway to God.

Stay safe, stay ever enlightened.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from the Secretary's Desk ...

"You are the 'piece' of the Master. You should spread the 'peace' of your Master"

- Sri Sri Ravishankar

Esteemed readers, please accept my greetings and good wishes for the new 'Plavanaama Samvatsara'. I pray Shri Gurudev to grace us by bestowing the prolific mystical life on us in the ensuing days.

We have already informed in our previous issues about our activities during the previous lockdown period. Our regular activities were geared up after first wave of Covid-19 and we could conduct book release functions, mystic study circle programs, printing of new books, bhajan sandhya and chintan programs. But suddenly the impact of second Covid wave has hampered our activities. I hope the situation may ease at the earliest.

When we look around, the second wave of Covid-19, it is threatening our existence. The Nature is still furious about the human beings. We are heedless to the signals and cautions given by the Nature. Not deterring from our onslaught on Nature we are heading towards greater holocaust. It is not that we don't know the law of Nature and the repercussion of not abiding by those laws of nature, our greed and selfishness have made us blind to following those norms. The existential psychology is replaced by selfishness at its peak.

In the history of mankind the pandemics are man-made. Nature is patient enough and gives us a long rope. We are so impatient that we cut short the rope and hang ourselves. We stoop to the extent of biological warfare and do not see its devastating effects on ourselves.

The Nature is ever kind enough to reciprocate with abundant returns for our love towards nature. We, the people are deviating from the framework of nature and face the consequences. To begin with, those consequences are limited to local area and at the individual level. We do not learn the lesson from that and continue the onslaught on nature. The result is, we are knocked and 'locked down' to suffer leading to frustration, depression, irritability and what not.

The Saints and Rishis had clarity about the "purpose and course of happy life. The Charaka Samhita says "one who loves and respects the Nature will never perish"(3rd chapter). They understood the law of nature and worshipped the nature in the form God. They prescribed the way of "worship of nature" as the basis of happy life. The secret of happy life is the natural way of life. The word "unnatural" itself denotes the dangers hidden in those acts. Nowadays the whole world is dangerously engaged in all unnatural ways in the name of modernity and material happiness. Now the Nature has declared "enough is enough, face the music". We don't have a choice we have to be BACK TO THE BASICS and start respecting the Nature.

Our ancestors were prudent enough and had the holistic approach towards life. Purushartha leads to 'Poorna Jeevana' which paves way for a serene, calm and blissful living. ("Shaant Samruddha Amruta"). They not only preached this but practised happy and contented life for ages together. Spiritual and mystic way of life is the ultimate model for a blissful life. God incarnated saints like Shri Gurudev and other revered saints of Nimbargi have invented the *modus operandi* of blissful life and demonstrated it to the whole world. We fail in understanding the importance such practices in our life. I sincerely request those persons who understand the importance of the saint's vision, to come together and join hands in spreading those gospels especially amongst the younger generation.

The end to the pandemic is UNCERTAIN and we have to learn to live with it by unlearning many things.

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

Physical Transmission of Mystical Experiences

Dr. Shankarlal Sutar

Once during the Sunday program in 1979, a great devotee of Prof. R. D. Ranade, a philosopher saint Prof. V. H. Date narrated his experience that happened in Nimbal in the presence of R. D. Ranade, "Twice or thrice it was that no sooner did I step into his room than I heard some melodious unstruck sound. When I told him about this, he said that, 'that was because there is all silence at Nimbal.' "How is it," I made myself bold to ask him, "that inside the threshold there is silence, and outside of it, it is not?" He only smiled and kept quiet. Later on, I came to know that there occurs in the presence of a great realized person, "physical transmission of mystical experiences."

Another similar incident happened at Rabkavi, near Jamkhandi. A disciple who complained that he had no experience, Baba said, "Sit in my room for meditation." The disciple did accordingly. Baba finished his evening meditation of three hours, and took his light meals also. Then he commenced the reading of the Dasabodha. Just then the disciple came out of the room. Seeing him, Baba asked him if it was true that stars were falling and flashes of light resembling the lightening were going up, though the moon was yet to rise. With tears of gratitude and joy the disciple said, "Yes, Sir. By your grace, I have this experience."

Similarly, once in 1952-53 at the new house of Gurudev in Nimbal, in his room where he used to prepare his tea; at that time, Mamasaheb Dandekar was present. While preparing tea, Baburao Mokasi came with a pot of water. Gurudev asked him 'what he saw in the pot of water and in-between the pot and himself. He said, "I see the mystical experience (Vastu) in the pot of water and simultaneously I see the same Vastu in-between my eyes and the pot".

What is the true meaning of physical transmission? As given in the dictionary, the word transmission has multiple connotations:

1. The act of sending a message; causing a message to be transmitted,
2. Communication by means of transmitted signals,
3. The fraction of radiant energy that passes through a substance and
4. An incident in which an infectious disease is transmitted.

Physical transmission means when there is a physical entity involved in the transmission process. Physical entity can be made up of five elements. It may be a particular place, a thing (including human body or place of pilgrimage), etc.

Now, coming to the meaning of mystical experience, it can be described with reference to Gurudev R. D. Ranade, a great mystic who marvellously discussed it in *'Pathway to God in Kannada Literature'* in the chapter "Criteria and genesis of mystical experience". He explained it in different ways such as, philosophical criterion, moral criterion, mystical criterion (a) super sensuousness, (b) interchange and apperception, morphic, photic, phonic and other experiences, cumulative mystical experiences, supernal experience, etc. is beyond ones comprehension.

The following are some examples of mystical experiences:

1. So far as physical transmission of mystical experience is concerned, there is a well-known historical fact about a great devotee named Bhagavantappa. He was a poor Brahmin and disciple of Shri Bhausaheb Maharaj. He lived with Gurudev R. D. Ranade for 14 years from 1932 to 1946. He served Gurudev in so many ways. He used to meditate, serve all the people who visited Nimbal, and sing a song "hyangamareyaliguruvina", which means 'how shall I forget my master?' Gurudev had taken Bhagavantappa's song in order to awake his memory of Him. Gurudev says about him in his book, 'Pathway to God in Kannada Literature', "His devotion was such that we could experience something which we had not experienced till that time. It was due to his devotion that, that experience dawned upon us. We must therefore, thank him for having been instrumental in that kind of impelling spiritual experience".
2. It is that experience which makes reality real.
3. In fact, what the dictum comes to is that you cannot reach Reality either through words or through thought and imagination.

4. As in Upanishadic text, avanmanasagocara, which means, not understandable by word or mind.
5. Mystical experience cannot be attained by expression nor can this experience be expressed.
6. When a saint devotes himself to God, then only it is possible to know something about Him.
7. Spiritual experience very often may be said to begin with a vision of spiritual seed, for example: form a circle within a circle, sweet and fragrant, we can pluck them without hands, can climb the tree without feet. As said Surdasa, 'jaki krpa pangu giri langhai', which means, 'whose grace enables a lame man to traverse the mountain'.
8. The self is interested in seeing other objects; but it is not so much interested in seeing itself which it ought to. When it becomes interesting in seeing itself, it becomes self-conscious and then only one reaches reality.
9. It is nijanirvikalpa, 'it is Reality without any modifications,' This Vastu(mystical experience i.e. vision of God in photic, phonic, morphic, tactual, etc.), this thing-in-itself is beyond all thought and imagination.
10. No man can hope to attain this vastu unless he has got real bhaav or devotion.
11. This experience is only possible when one conquers his baser emotions and controls his mind completely.
12. Mystical experiences are merely the outward correlates of the qualities of his heart. It can be seen only by him who has transcended the three qualities and has devoutly followed the advice of his spiritual teacher. The three qualities are: *sattva, rajas and tamas. "As the Bhagavata Purana* puts it,'sattvenanyatamau hanyat, sattvam sattvena caiva hi ', you should kill the other two, i e , *rajas* and *tamas*, by *sattva* and should kill or transcend *sattva* itself by *sattva*". As described in 'Mysticism in Maharashtra' by Gurudev R. D. Ranade about the vital importance from the criterion of the reality of mystical experience,

13. The objectivity and necessity conferred by mystical experience is of a higher order than that of any other kind of human experience just because it is "deiform". It is this element of divinity in it that makes it so supremely compelling and valid.
14. Intellectual power and absolute clarity of thought seem to be the first criterion of mystical experience.
15. No mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God.
16. Mystical experience is a sealed book to many, for verily they do not know the secret of the company of the Good.
17. This inner possession shall never change if time changes, and shall never increase or diminish during aeons of time. It cannot indeed be seen except by the grace of the Guru.
18. When this spiritual experience gets secure lodgement in us, our doubts will be dispelled to the confines of the universe, and the visible world will cease to exist.
19. According to his inner emotion God does manifest Himself to him. He knows the inner feelings of men. If a man tries to cheat God, God will first cheat him. God behaves with men only as they deserve.
20. When a man is allowed to come in the presence of a King, he becomes a rich man; similarly, when we enter the company of the Good, we immediately attain to God. (M.M., pg. 410).
21. The Saints have in them the power of giving what nobody else can give. The esoteric knowledge of the Godhead, which is impossible to be attained by men, becomes possible only by contact with Saints. (M.M., pg. 395).
22. The Grace of the Master is indeed the dualism, takes us to infinite happiness, and lands us forever in satisfaction is beyond all desire. Imagination cannot imagine the super conscious condition. (M.M., pg. 392).
23. There is one way, says Namadeva, to reach God, namely, that we should go and take resort with the saints; for when we have worshipped the saints, we shall certainly see God.(M.M., pg. 198).
24. 'How fortunate am I', he exclaims, that I have been able to see Him in

the company of such Saints (Abg. 125)! Without the favour of these Saints, the secret of spiritual life does not reach our hands.(M.M., pg. 198).

25. Occasionally, Janabai tells us that it was on account of the company of the Namadeva that she was able to know Vitthala. As in the company of the bride-groom, people get dishes of all kinds, similarly, in the company of Namadeva, Janabai has earned God (Abg. 12).(M.M., pg. 206). First, there is a red circle, says Janabai, above which there is a white one, beyond that is a dark-blue circle, and finally there is a full blue circle. Janabai is greatly struck, she tells us, by hearing the unstruck sound (Abg. 13).(M.M., pg. 206).

26. Finally, we learn from Visoba Khechar that for him all land and water, all stones and trees, beings from the very ant to the highest Being, seemed to have been filled with God. The whole world is God, says Khechara to Namadeva. He uttered these words in Namadeva's ears, placed his hand upon the head of Namadeva, relieved him from the duality of existence, and brought him to oneness with himself. Visoba, who was mad with joy, tells us how it was from Jnanadeva that he had himself received spiritual illumination, and how he communicated the secret of his spiritual life to Namadeva (Abg. 4).(M.M., pg. 202).

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

He who neither rejoices nor hates, nor grieves, nor desires and who renounces both good and evil actions and is full of devotion is dear to me.

-The Gita : 12:17

From Predestiny towards Eternity : The Swan Path (A Study of Shri Hostota's `Basaveshwara Charitre')

- **Prof. H.R. Amaranath,** Sirsi

Late Manjunath Bhagwat of Hostota (15-2-1940 to 7-1-2020) has become a legendary all-rounder of Yakshagana. He has been variously described as Yaksha-Rishi,Yaksha-Santa, Yaksha-Guru, Yaksha-Avadhuta, etc., Apart from composing above 300 prasangas, he was an expert in different aspects of Yakshagana like singing, drumming, directing, acting and explaining roles and he could demonstrate make-up, costume, metres, steps of the dance-drama. He experimented with this genre making even blind children enact Yakshagana and wrote a *prasanga* on the historical personality of Basavanna.

Though influnced by Swami Prabhanandaji of Ramakrishna Ashrama and initiated by him as a parivrajaka, allured by Yakshagana since childhood he didnot become a Swamiji. Even though he had close contact with various mutts, he did not wear saffron clothes. Though lonely in a crowd, he attached himself with the group-activity of Yakshagana living with the world, having tea and tobacco and mingling with scholars and laymen alike. Though a celibate throughout his life, he could enact on the mental play-house constant and transcient sentiments of protagonists, antagonists, clowns and female characters. He could detach himself with ease realisiing that the throne in Yakshagana-Bayalata is really void. With self-will he could ascend and descend from the temporal to the eternal and vice-versa.

In the field of Yakshagana Dr. Shivaram Karanth transgressed the orthodox boundaries in a way and Hostota's `Basaveshwara Charitre' does the same in a different way. The verses were composed in 1981, the unique conversation was inserted in 1995, its debut was on 27-9-1995 at Navodaya Vidyalaya of Gajanur as recorded by himself. A photocopy of his manuscript of about 22 pages has been provided by Vid. Dattamurthy Bhat to the present writer. This article is based on the manuscript and is not a show-review. This study is not a mere appreciation but a presentation of

complications involved. History can be written only in retrospection and history-myths become present to the spectators in the show.

Mythological framework is a necessity of Yakshagana form. Hostota's episode commences with Shubha Tandava of Shiva and Parvathi. Even here Nataraja's arrogant foot-step is balanced by the gracefulness of Girija. Narada becomes a harbinger of culture; he synthesises Hari and Hara by chanting *Astakshari* with *Panchakshari*; he invokes Ishwara to descend to earth when the latter shows indifference towards nature and perversity; he explains why he has come to him instead of approaching Brahma or Vishnu. Shiva agrees to send Nandikesha to show the path of liberation through devotion. He convinces Nandi by narrating the penance of a Yaksha named Shilada. When Nandi hesitates to enter into hell called world and to wander in illusion saying it is an activity beyond his capacity, it seems it is Hostota's own question regarding the enterprise. Ishwara and Narada together persuade Nandi on the ground that it is not as a purgation of his past sins nor as a fall due to lack of virtue-credit. It is a descent not as predestiny but as experimentation. This seems to be Hostota's own resolution of the problem. The statement 'religious practice has become a commodity of market' is applicable to all religions.

Subtle paradoxes such as home deity-mind deity, offer-bunden of daughter, bondage of word-that of suspicion, becoming one - being lonely, hypnotising-deifying, pleasant-beatific, profession-manual labour, universal family-universal solitude, gross-subtle, part-whole, enjoyment-spirituality, orthodax practice-divine practice, job-caste, caste-love, yoke of salt-yoke of time, revolution-tranquility, etc., are grasped, relations are suggested, choices are clarified by Hostota with the ease of a touchstone. The enquiry regarding marriage of Basavanna might be his own interior dialogue. When Basavanna tells his wife Gangambika to realise 'He is me' through 'I am His servant', it becomes clear that it is the Swan Path (Soham Hamsah).

Such phrases as craftsmanship, show of purity, family planning, inferiority-complex, male-dominated system, seminar, stay-order, social coherence, drug-addiction, etc., no doubt have a modern shade, but do not harm the framework of Yakshagana. At the end of the *prasanga*, when Basavanna announces that he would become a devoted one, a guarding

one, a blessed one, a vital one, a surrendered one and a united one, Hostota expounds the gradual vision of the six-step spiritual ladder in a sentence.

Villain characters like Manchanna and Jagadeva are balanced by the Sharana characters of Allama Prabhu and Akka Mahadevi. Indebtedness to vachanas of Sharanas is so enormous that specific extracts are not necessary. During the ordeal of famine, Basavanna's dream-vision of treasure is actualised and King Bijjala calls it 'Treasure of Good Character' and Basavanna is called 'Treasurer of Devotion'. Later Bijjala, becoming a puppet of situation, blinds Haralayya and Madhuvarasa, and tramps the newly wedded with elephant. The episode reaches its logical end with assassination of Bijjala and renunciation of Basavanna. Milk unites with milk and water flows with water. Separating milk and water and imbibing only milk is called 'swan-milk-maxim'. Swans can migrate from any place to any, yet their base is the lake of mind.

Authoritative research scholars on vachanas of Sharanas like Dr. Chidanandamurthy and Dr. M.M.Kalburgi are not with us now. The controversy of Veerashaivism Vs Lingayatism is open-ended. Mate Mahadevi has become one with the whole. Mythification of Sharanas started by Harihara has continued till Hostota. Making loan, organising team, wandering through towns, presenting hundreds of shows, facing appreciation and criticism with equanimity courageously, Vid. Dattamurthy has lent his yeoman service to the collective. Hardwork in background, cautious presentation in shows, fulfillmennt and fame in foreground, he has rightly deserved Yaksha Basava Award.

Reasons for various editions and arrangements of 'Gaining Nothingness' and editions of vachanas in six - step form are historically significant. The word 'prasanga' appears in various "Gaining Nothingness'es. To prove Nothingness = Everythingness is not that easy. The swan-path leads to Everythingness, this much can be asserted. For the liberated-in-body, there is no bondage of predestiny as per the sayings of Sri Ramana. This is not a swan-song to be sung while dying. The festival of swans is comparable to only that of swans; the generation of swans will multiply. I shall conclude with an English prose-rendering of my Kannada quatrain.

Basava-Viveka

Allama is a drummer, dancing and speaking lives.
Basava surrenders as an accountant and treasurer.
Paramahamsa is not mad being awake within
and spreading righteous wisdom through out the world.
(A free English-rendering of the Kannada article by the author.)

- H.R.Amaranath,
"Pranathi', Ayyappa Nagara Hubli Road,
SIRSI-581402. Mob: 9739026592

It is a fact of history that the destiny of the world has been moulded and shaped by men of sterling character. Man's innate nature- Swabhava (intrinsic quality) ani Swaroopa (Natural form,) his spirit, energy and consciousness- all have been goading him to rise higher by struggle- Sadhana- that results in his progress, both external and also internal. External progress on the other hand leads to a better standard of living. i.e. Civilisation. Internal progress results in greater measure of refinement and integrity, i.e. Culture.

Both Culture and Civilisation are mutually exclusive, but they can be elegantly harmonised by the wise amongst men. The process of this harmonisation in a requisite proportion is known as the Art of living. Our ancient Rushis or safes like Janaka, Lord Rama as the "RAJA RUSHIS" could achieve and demonstrated by their life and living which not only enriched our civilisation but also our cultural emancipation.

The ancient and mediaeval history of our country recorded by the foreign travellers and other foreigners speak of our high civilisation ani best culture. This is on account of the people deep devotion and dedication to higher values of life, as revealed by "Sanatana Dharma" i.e, eternal Ethical Values and their constant endeavour to master what is known as real way of life and living.

The need of the hour is the 'Moral re-armament' which up keeps culture ani civilisation. It is rightly said- 'If money is lost nothing is lost, if health is lost something is lost and if Character is lost everything is lost.'

Compiled by
Adv. B. Jayacharya Yadgiri

Practising the Presence of God

Brigadier Karan Singh Chauhan

Amazing it is, so easy, so simple to understand and to practise, yet, so few are willing to be able to grasp the essence. Meister Eckhart's advice "If only prayer you said in your whole life was 'Thank you lord' that would suffice". Practise saying 'thank you God' for everything, every day, every time. This is the way to God-realisation.

Means of attaining the presence of God

- Purity of life
- Faithfulness
- Keeping soul's gaze upon God, quietly, humbly and lovingly.
- Chant Lord's name every second of our life.

Practising the presence of God is Japa yoga. Bhagwan Krishna in the Gita says, 'Yajnam Japa Yajnosmi (Among the all Yajna I am the Japa Yajna) chapter x, verse 25.

Japa in general is a devotional repetition aloud or mentally, of sacred prayer, word or name of God. Chanting any word creates certain vibrations. Ling Purana (8|5|124-125) says 'one who sincerely performs Japa never faces any calamity'. *In the Gita* Bhagwan Krishna says 'Among the mantras, I am Gayatri'. This is the smallest and most ancient mantra which can guide the entire human society towards a life full of everlasting global peace, progress and happiness. Pandit Shri Ram Sharma Acharya states this in his book *Eternity of sound and Science of Mantra.* Dr. Andrew Newberg in his book *Words can Change your Brain* says, "a single word has the power to influence the expression of genes to regulate physical and emotional states". He says further, "our research has shown, the longer you concentrate on positive words, (like peace, love, harmony etc.) the more you begin to affect other areas of the brain".

Sharda Ma says, "The repetition of the name of God will gradually remove impurities. Do not be foolish to neglect them. Whenever you find time, repeat the holy name of God." (Ramakrisha Mission Publication.)

Some disciple asked Paramhansa Yoganand Ji, 'how can we most effectively practice the presence of God?' He said, "when you begin the

day, inwardly, say, Lord, help me to do the right thing in my work, and then throughout the day hold the thought Lord I am doing this for you, I shall do the best job I can, because the joy I find in it."

Living in God Consciousness

Bhagwan Krishna in Gita (VI / 30) gives a very simple and most effective method for practising the presence –

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।।

"He who perceives me everywhere and beholds everything in me, never loses sight of me, nor I ever lose sight of him"

Japa

The Japa is made precisely to control the physical and mental states. Once it becomes a habit, our life changes for good. It then creates an imprint on our soul. It is a major communicating tool. It automatically becomes a companion for life, it then, brings us to last word before leaving the body which has great blessing. Further, chanting of mantra or the divine Name is gathering spiritual treasure. Brother Lawrence in his famous booklet. *'The practice of the presence of God.* (St.Paul's Publication)

"The time of business does not with me differ from time of prayer and in the noise and clatter of my kitchen, while several persons are at the same calling for different things; I possess God in as great tranquility as if I were upon my knees". This Karma Yogi who taught practising the presence of God was a cook, a humble job. On August 3, 1666 in one of the conversations Brother Lawrence said "That we should establish ourselves in the prence of God, talking always to him, it was an infamous to leave His presence to indulge in follies".

Thomas A Kempis author of famous book *'The Imitation of Christ"* born in 1379 was son of blacksmith said, "The devout man always carries about him God, his comforter and says to him – be with me Lord in all places and at all times".

Swami Ramteerath said, "The way to gain anything is to lose it." In this context Hanuman is a great example, the wisest and virtuous. He

explains relation between human being and God – "When I consider my body, I am your servant, when I consider my mind, I am part of you; but when I consider myself you and I are one".

The quote of Oliver Wendell Holmes reinforces our resolve –

"For him in vain envious seasons roll
Who bears eternal summer in his soul"

Some of us are lost in perception, emotions and thoughts. We are lost in pleasures of life. Saint Augustine said, "If one busies himself with outer display of Scriptural wealth, what time is left for silent inward diving after the priceless pearls". Make it a daily practice to seek the Invisible Force of God in everything you see and hear.

Therefore it is wise to accept it if comes let it come if it goes it is ok, let it go. Let things come and go. Stay calm don't let anything disturb your peace and carry on practising presence of God.

The great Sufi Poet Hafiz (14th Century) in his poem explains: at some time, your relationship with God will become like this:

"Next time you meet Him in the forest or in a crowded city street there won't be any more leaving"

Ralph Waldo Emerson depicts it beautifully:

"Every man is a divinity in disguise – A God playing fool"

There was a little girl; she was playing alone on the deck of a ship unconcerned of the rough seas. When the captain of the ship asked her, 'you had no fear, my child?' She replied "I have no fear because my mother is near" such is the faith. So in all of us the Divine mother is always near!

Finally Paramhansa Yogananda, beautiful summed up this simple form of upasana (Prayer)

"Love him, talk to him every second of your life in activity and silence, with deep prayer with unceasing desire of your heart; and you shall see the screen of delusion melt away. He who is playing hide-and-seek in the beauty of flowers in souls, in noble passions, in dreams, shall come forth"...

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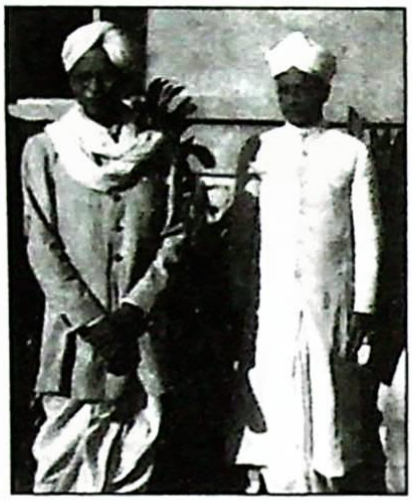
Tribute to Gurudeo Prof. R. D. Ranade

Prof. N. G. Damle
Professor of Philosophy, Fergusson College,
Poona (1969)



Prof. N. G. Damle with President Dr. S. Radhakrishnan

"Gurudeo Ranade has become immortal because he has tasted the Divine Juice and he who has realized God become really immortal. Gurudeo Ranade's realization of God means realization of Self. In case of Gurudeo Ranade, we see an unique combination which is hardly to be found amongst the many so called great men. A mere combination of self-effort means intensive sadhan- for days together, for hours together everyday. Month in and month out, for fifty to fifty five years- a man who has spent his entirely life devoted to the pursuit of God for the sake of Paramarth." (Prof. N. G. Damle's speech at Jamkhandi on July 3, 1956)

"Prof. R. D. Ranade, my revered maternal uncle, held in high esteem not only as an eminent scholar, thinker and author but, above all, as a man of saintly character. Though philosophy in general was a favourite subject of his study, Prof. Ranade specialized in the philosophy of mysticism. His writings contain an elaborate discussion of 'the way and the destination of spiritual life.' It is based on a deep insight into the lives and teachings of the great mystics and saints the world over and on his own experience." (N. G. Damle: *In Search of God* (1969), Pg.1)

"Among the great in contemporary Indian Philosophy, like Sri Aurobindo Ghose and Dr. S. Radhakrishnan, Dr. R.D. Ranade hold a

unique place of honour. If Sri Aurobindo's philosophy may be described as Integral Idalism (Purna Yoga) and if Dr. Radhakrishnan, finds the true spirit of philosophy in the philosophy of the spirit (Atma Darsana) it is Mysticism (Atma Sakshatkar- Self Realization) which is the quintessence of Prof. Ranade's philosophy of life."

(R. D. Ranade: *Philosophical and other Essays* (1956), Pg. ix)

"Among the living Indian philosophers whose scholarly and brilliant writings have considerably influenced my views, I specially mention the names of Sri Aurobindo Ghosh, Professor R. D. Ranade and Dr. Radhakrishnan. I am indebted to them for the integral, mystical and moral aspects of my idealistic philosophy. To Professor Ranade in particular who has profoundly influenced my life, I owe in large measure what little spiritual insight I may have."

(Prof. N. G. Damle: *The Faith on an Idealist- Contemporary Indian Philosophy (1952)*

(Complied by Dr. Rajendra Chauhan and Photo Courtesy: Shri Deepak V. Apte)

Special Instructions to the Contributors

1. Those who wish to contribute their articles to Pathway to God should note that their articles are original ones.
2. Such articles should be properly edited, corrected and abridged.
3. Under no circumstances the articles should exceed 4-5 A4 size pages so as to accommodate other articles in the queue.
4. The Editorial Board reserves the right to reject the articles.
5. The contributors are requested to follow the above instructions strictly.

- Editorial Board

Lokasangraha: the Indian way to Wholistic development of man and society

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Personal space is a foreign concept to Indian culture. Indian culture believes in coming together and moving together for a common cause or goal. The common event may be anything, from material development to social well-being in mundane context, or it can be the progress of the moral nature on the other side. In any case, it is the concern for the society that is at the core.

The well-being of the society is subject to several factors. Of course wealth is an important one; but having it fulfilled in the right proportion, which can be relative, the aspects of human development have to be considered. And here lies the meaning of Lokasangrah' India is known for her peculiar style of working at her own space and in her own way. Hence it is necessary not to get frustrated for slow and mild responses from people. But once percolated, it certainly forms the social structure of an impeccable fortitude. Indian history and India's culture are the evidence of that.

Early classification of society into *varnashram* was empowered to bring about *Loka-sangrah* and to promote social stability. But unfortunately it ended up in hierarchical system and making room for centralization of power in upper- class. No concept can stand the test of time if its members are lax in enforcing it. It gets diluted with a passage of time.

However, in any caste or class, men can behave properly and perform deeds which are congenial to their development and their goal. Performing such tasks ourselves and making others perform such tasks is Loka-sangrah. In English, altruism comes nearer to this meaning. If a leader shows such elevated qualities, he can inspire many people to perform such tasks. His conduct remains exemplary and this is wrought by great penance and powerful persona.

Shankaracharya in *Geeta Bhashaya* calls *Loka-sangrah* as an effort to work for the welfare of mankind and also deter them from unworthy activities. Such Loka-sangrah is double-folded. To educate people in noble activities is the sole right of the learned. The learned is inspired to do good even if he has nothing to achieve.

However, while imparting knowledge and promoting social welfare they should maintain proper balance and ensure that the less-informed are not confused in understanding the relevant message. Their minds should not get unsettled and unsure about their practising beliefs and habits. The change will come gradually, and not suddenly. The one who is thus oriented to *Loka-sangrah* gets relief in the form of satisfaction of a higher level.

Human life is a short span of life from birth to death. For the unphilosophical mind it is commonsense to think that it is from nothingness to nothingness; that is from unknown to unknown. We don't need a Heidegar to tell us that, but we do need Krishna to explain the meaning of this lifespan, and the worth of Loka-sangrah.

All the more now because our new scenario poses some daunting challenges of existence that were never faced before. In order to meet them in face we will have to update ourselves constantly, lest some other unseen situation engulfs us. Fortunately, some of us are ready to renounce self-interest and dedicate their means and themselves for others. Though the number is meagre, they are not driven by any other forces except spiritual force. No doubt both material and spiritual progress are necessary factors. Neglect of any one may lead to lop-sided development which may bring undesirable results. In words of *Bhagwad Geeta*, the aim of the wise and learned should be Loka-sangrah. The soul soothing feel, the feeling of happiness and contentment and the search for meaning of life are all experienced only by the individual and not by a society. After all, society is a convention of independent individuals.

It may allow an individual to flourish or even thwart his progress. Hence the responsibility of the capable individuals to create a comfortable society. If the educated and the wealthy get concerned, then there is hope for this situation. Let us remember that such lofty ideas are the outcome of the right way of thinking.

Loka-sangrah is just not altruism, not just maximum good of maximum number. It is beyond just numerical calculations or mere material welfare. It has a plus-value which is spiritual which can take us far ahead.

I have taken up this topic as an academic exercise. Let young India cultivate it as a habit.

Notes And References :

1. Common vernacular dictionary meaning reads as getting the people together, organizing the public.

   One of the meanings of *Loka-sangrah* is "the welfare of the world" Sanskrit – English Dictionary by Mohier- Williams. P.1322- Volume -2

   A spiritual meaning of *Loka-sangrah* is also the faith that some men have come in the world with effective past sanskars which, with megre chance evoke their energies. Such men live for Loka-sangrah. This is the universal necessity because the world of God must be moulded materially, ethically and aesthetically. This is the vision with which they live their lives.
2. "Even having regard to public benefit you must perform these actions" *(Geeta 3-20).*
3. At present, with reference to change of times, Loka-sangrah has become a very important social science in Western Society.
4. As an African saying goes "If you want to go fast, go alone; if you want to go far, go together."

To feel well we require the quarantine of silence. The capacity for quietness has been destroyed by an inner emptiness that demands to be filled with noise and emotions, that though superficial, keep emptiness at bay....
Silence means unplugging, disconnecting from many sockets that absorb our energy, problems, worry, pleasing, fear and overload.

- Dadi Janaki BKS.

The Metaphysics of Identity
From कोऽहं to सोऽहं

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Science and Philosophy are two inevitably connected investigating faculties. Albeit the world today is empirically known better by Scientists, we must not forget the remark of Gurudev R. D. Ranade that Science is the demonstration of God's power'. Arising from the age-old Philosophies, Science is resurging towards unraveling the mysteries of the universe, its truth, and manslidentity. In Greek Philosophy, an intriguing thought experiment was given by Plutarch, a Greek Historian. Once Theseus, the Hero sailor arrived at Athens on his ship, which was then presented at a museum. Year by year some damaged pieces from the ship were replaced with newly made planks. At a point in time, all the parts of the ship got replaced with new ones. Therefore, Plutarch's concern remains whether the ship will still be the same as Theseus' ? If one designs a separate ship using damaged planks of the pre-renovated ship, is it identical to its prototype model? Are both of them identical to one another? Which out of the two will be considered as the original Ship of the Theseus'?

This has been a bone of contention in Metaphysics of Identity which broach the subject of Self-identity scrutinizing into some deep-dug questions like are we the same individuals over the period? "Do es a soul continue to exist after a person's biological death?', 'is the person existing at a time, identical to the same person existing sometime later? land so on. A posteriori science contributes to the problem of identity with the discovery of series of genetic transcriptions and translations. During this change in our cellular make-up, the body undergoes a complete turnover of cells and atoms physically. Even each cell dies and a new cell is created in constant flux. We keep gaining various types of experiences in the world through our conscious reality that evolve us as thinking beings. In a nutshell, there is a scope for us to agree with Heraclitus's oft -quoted statement 'all things are changing perpetually. 'Gurudev R. D. Ranade calls this as a 'scientific truth' and tells us that: "it is not the scientific aspect of things but the dynamic aspect that matters for science."

Likewise, if we introduce the same problem in a spiritual context, we need to know Man as a 'Universal in a Particular' in Platonic style. Vedantins believe that the human soul takes birth in the world out of his unfulfilled desires and ignorance. In the womb of his mother, he is connected to the divine but as soon as he comes out of the womb, he loses his original memory of God, he cries कोऽहं? **who am I?** The soul which was originally one with the supreme entity now gets entangled in the world of Māya. We find an illustrative evidence of a poem by a Kannada Saint Kúḍalureśa[1] in the second chapter of *Pathway to God in Kannada Literature.* In **'alutidya kanda *alutidya*'** Kúḍalureśa is imagining why the child is crying in the cradle. "O child, he asks, because in the first place you have come away from God who is your home, unmindful of your link with God? Have you now become reminiscent of it and therefore you are crying? Are you crying, child because you have lost connection with Divinity?" Kúḍalureśa then imagines this child smiling and says, "your smile tells me that you have recovered your original memory of God and therefore you continue that smile and continuing that smile you will ultimately merge yourself in God."

Prof. Ranade through this exposition teaches us his 'Philosophy of God -realization' and is advocated to be the ultimate end of human life. The primary aspects without which no 'God-Realization' is ever possible in the life of an aspirant are, the role of a Self -realized Spiritual teacher or Guru and 'Nānia' or Sabeej-Mantṛa imparted to him by that Guru. The grace of the Guru directly comes from God as all saints and mystics tell us. Biologically, a cell is the structural and functional unit of every living body. But even highly developed humans fail to recognize the subtleties within them without the help of a microscope. Similarly, a spiritual teacher bestows his disciple with a vision that enables him to see the sublime manifestation of his own Self Heading on to the 'mystical method' that is contemplative meditation upon the Name of God, in every inhale and exhale, one should remember God. The recipient of the 'Sabeej - Nāma' also receives the answer to the question 'who am I' as he eventually progresses in his spiritual journey. In the course of his progress, he receives variegated mystical experiences, on the plains 'बेहद' **(Limitless)** as Saint Kabir calls it.

[1] Kúḍalureśa is a pen-name of Basavlinga Sharaṇa as per the latest research.

The Spiritual aspirants of Nimbargi Sampradaya and followers of Gurudev Ranade must have heard Gurudev Ranade telling one of the disciples, 'कालचा रामभाऊ आज नाही." 'Rambhau (Gurudev himself) is more different today than he was yesterday.' Shri . G. V. Tulpule who was a great devotee and disciple of the Saint of Umadi, later elaborated what Gurudev Ranade meant by that expression was that day-by-day Gurudev Ranade was experiencing a super elevating range of mystical experience that brought him close to the divine, the original state of self-knowledge each day, with the ever-increasing ecstasy of Self-realization. In one of the letters written to his daughter Shri. G. V. Tulpule gives a psychological analysis of this process of Mystical realization. He writes:

"The Nama we received is Atman. It contains आत्मिक energy. To meditate on Nāma is the beginning of living in Self Living in Self after all means having one's mind or consciousness filled with that thing. To fill the mind with Nāma is to make वृत्ति आत्माकार. To transfer अनात्माकार वृत्ती into आत्माकार. This is a long arduous process and cannot fail. As चिंतन becomes increasingly आत्माकार, as not-self-consciousness becomes consciousness gradually it is projected in the form of lights, sounds. By their अनुसंधान the process of achieving आत्माकार वृत्ति is expedited."

Gurudev Ranade talks about the ladder of spiritual experiences in Upanishadic Philosophy and the culmination of spiritual experiences is the identification of the Atman and the Brahman,

अयमात्मा ब्रह्म । (बृ. **II 5.19**). That is why we believe this mystical identity of a man is the manifestation of the highest reality, bringing within him a cascade of transcendental changes arrowing from Non-beinglib Being. D

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Women Saints in Mystic Literature of Kanataka -3

Original in Kannada-Mrs. Radha Shamrao, Dharwad
Translation-Editor

Bhagamma

2. BHAGAMMA : Nothing much is known about Bhagamma.She was the disciple of Galgali Avva. Her divine seal is 'Pandurang.' Bhagamma was also known as Prayagavva. It is said that there are only a few verses to her credit. She used to note down all the songs composed and sung by Galgali Avva, her Guru.

Bhagamma always accompanied her Guru on her pilgrimage to Kashi. Once during such pilgrimage to Kashi. Bhagamma fell seriously ill with Cholera. It is said that Galgagli Avva asked her to compose third Chapter of *Bhagavatam*. As per the command of her Guru Bhagamma composed the third Chapter of the *Bhagavatam* and miraculously she got cured of her Cholera. From then on Bhagamma's devotion to God intensified and recitation of *Bhagavatam* became the sole aim of her life.

The third Chapter of the Bhagavatam in the form of verse is the chief composition of Bhagamma. The central theme of this chapter is: having heard the harsh words of Duryodhana, Vidura to free himself from hearing these sinful words sets outs on a pilgrimage. He meets Uddhava on the way. Vidura asks Uddhava to narrate to him the life story of Shree Hari. Vidura tells him that sage Maitreya would tell him. Thus the narration of the life story of Shree Hari from sage Maitreya is the central idea of the chapter composed and sung by her .

Helavankatte Giriyamma

3. HELAVANKATTE GIRIYAMMA : She belonged to 16-17 century. Her name was Giriyamma. She was born in Malebennur. Gopaldasa was her Guru. Her divine seal is Helavanakatte Ranga.

Her Works- Chandrahasa Kathe, 130 Mudi, Devara Naamgalu, Seeta Kalyana, Brahma Koravanji, 68 verses, Deergha Krutigalu, Uddhalakan Kathe, Sangatya 448 verses, Shankar Gandana Hadu 62 verses, Parijat Vrutta Naama 49 verses.

Giriyamma was the one who had had the revelation of God in her rangoli. She had received the blessings of Shree Raghavendra Swamiji of Mantralaya. She had received the idol of Venugopal from her Guru

Gopaldas. It was he who gave her the divine seal 'Helavanakatte Giriyamma' Giriyamma performed a number of miracles in her life time. Once the place where she lived was famine-struck and her devotees fell at her feet to rescue them. Giriyamma, pitying them composed and sang praying to Krishna as, 'O Ranga send rains, if you don't bestow your compassion this world cannot live.' and it started raining torrentially.

On another occasion, a golden ring was missing, Giriyamma ardently prayed,' o sparrow, give the golden ring back. Upon which, to the amazement of all standing by a sparrow threw the golden ring . All these devotional songs are sung by women in every house.

Yet another incident shows Giriyamma's social concern. It was Giriyamma's custom to take out ghee served to her while taking food and kindle the lamps. The Prince of the kingdom where she lived became blind and the king and his family approached her. Praying to God she took out the carbon from the lamps she had kindled and applied it to the prince's eyes, upon which he got back his vision. Giriyamma's verses are suffused with vivid emotion which flow naturally and stir the emotions of her readers and listeners. Thus her works are rich in compassion, heartfelt emotions, social awareness and culture.

A specimen verse she composed invoking Ranga for rains:

Bestow rains o Rangayya,
If thou don't pity the world won't live,
Beasts, deer all antelope
All are thirsty, streams are dry
Nearing the streams, the thirsty beasts in pain collapse,
All are crying out of thirst o Hari,
Scorched in drought women rush to well
trying to fill water in vessels working all through the day,
Pray, o Hari, bring down the rains,
Months, Jyeshtha, Ashadh, Shravana passed by
Bhadrapada month started now,
O Hari, today tell Purandhara to send the rains,
Why doubt O Helavana Katte Ranga.

With such ardent entreaties how can there be no rains? Thereby she conveys the message that with the utmost devotion and Bhakti God DOES bestow His Grace and compassion upon each one.

To be continued

Fond memory of Shri Gurudev Dr. R. D. Ranade's Grace at ACPR Belgaum in 1951

On 26th November 1951, Shri Gurudev's lecture was delivered at Rani Parvatidevi College, Belgaum, after the completion of the lecture, Gurudev told Shri Baburao Thakur and Shri Vasantrao Herwadkar that he would like to see the land gifted to him by the Rajasaheb of Sangli in 1950. They all then left the College premises. A few disciples also followed them. When he came to the spot, where the 'Paduka' are now placed in the sanctum sanctorum of Gurudev Mandir, Belgaum, he suddenly sat down on a stone there for meditation. Persons accompanying him were awe-struck and stood watching without a whisper. After about 20 minutes or so, he got up and uttered "जागा चांगली आहे". (This land is good). All of them then returned to the College premises. (ACPR: Pathway to God, Jan. 1990)

OBITUARY

Late. Shri. Vamanrao Balkrishna Ramdurgkar
(Age 101)

passed away on 30th April 2021 at 4 a.m. at his residence 'Ramanivas', Vijaypur.

He has served as the First Honorary Secretary of Sadguru Shri Gurudev Samadhi Trust, Nimbal for 39 years from 1979 to 2018

He was born on 13th September 1920, in Badami, Bagalkot District, Karnataka State to Late. Shri. Balkrishna and Sundarabai.

In 1942, he married Prabhavanti (Nirvana 5/11/2012) in Mysore, Karnataka State. He is survived by his son Madan and daughters Shashikala, Nirmala, Nalini, Vaijayanti.

He served the Government from 1938/40 to 1976 and retired as Assistant Commissioner, Revenue Department, Vijaypur.

- Editor

You can do wonders!

- Jyothi Rao, Udupi
jyothiart@yahoo.com

Oh! No..
Time...
Flies off being nothing
We have to do something beautiful, something special.
Yes. We can do wonders!
Even in the lockdown phase
Never go blank
Staring at the walls...
Open the world of your imagination
Turn all the pages and find
Where you can bloom within yourself
And spread the fragrance of positivity,
In every minute and every second
Filling the moments of barrenness
With the seeds of your creativity,
Stirring up your creative pouch
Without having the stigma that
Its creative people's stuff.
Yes. You can do wonders!
Never give a room to negativity in your mind
Cleanse it regularly
With the shower of positive vibes
Where you can calmly handle
The hold on situation fruitfully,
Spreading the fragrance being united
Without losing hope.
Yes. You can...
I too can...
We all can do wonders!!

Pravachana Saptaha-
Summary of the Concluding Session : Discourse by Prof. N.R. Deshpande in the year 1993

-Editor

My hearty pranams to all the devotees gathered here. I am here to speak at the concluding session by the divine signal and affectionate urge of the devotees assembled here.

To speak in the presence of such an erudite and experienced gathering is possible only because of Shri Gurudev's command and wish. Just as Dnyaneshwar made a calf utter the Vedas here I am uttering words as per Gurudev's injunctions.... When I was in Shri Gurudev's company I never realised how the time was spent but it is due to his influence that I am here to speak. I realized Sadguru is Parabrahma as I grew up.

When we pray to God or Guru ^something we do it with our limited intellect which is not enough and then we keep on asking questions. Just as in music , in Naama Japa also we must keep on harping on the same string , repeating the Naama given by the Guru. Only then its roots go deep for fruition- let there be no doubt about it.

First of all we dont know what we want and it is not possible for an average sadhak to be happy in whatever condition God has kept him. We need to know what we have and what we want Thus if we are unhappy we ask for happiness, if we have contentment we ask for joy.

Since what we want varies from person to person it is difficult, otherwise the path would have been easy. Perhaps enlightened souls like Tukaram say तुका म्हणे हेचि आवडते देवा संकल्पावी माया संसाराची God likes us to realize that this life is an illusion. Life would be easier only if we realize that this is all an illusion and I feel that we all have gathered here as at Mother's place like all daughters meeting at their parents' place chirping in the cozy nest like singing birds.

Knowledge can be gained through intellect. It should be fixed in our minds. 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।' But if the intellect turns the opposite way we hurt our own selves. As such, intellect has no much value in spirituality. Here we have to hold Guru's finger with strong conviction and trust.

Often we expect one thing but happens another because we take something in life for a model and try it in our life. We must come out of illusion and hold to faith and conviction. Once we realize what is illusion and what is Brahman then we start living iff the divine ecstasy, Experiencing this experience is spirituality. I am not eligible to speak even a few words or write a single line but the day my Guru gave me the Divine Name He enabled me to speak and write. The Guru holding our hand tightly is more powerful than we holding him but our hands are also equally important to hold on to Him.

Having been stayed with Gurudev during my childhood\ today whenever I remember him I realize how great was my Guru and tears of gratitude well up in my eyes. The Divine Name He gave is my breath. So do take Naama unconditionally.

We are all bom here with a Divine purpose. And a day comes when we realize that Guru is our veritable God and the Naama He gives is the breath.

In this world-drama each one plays his designated role Like Arjun we must fight the battle of life with strong conviction, but we should not get entangled in it; we must waer out like a sandal wood. There is no need to live the life stressfully , live a normal life with ease, with trust in the Guru.

Spirituality is emotional awareness. Our intense desire to see God I to have the grace of Guru bestowed upon us is possible with intense, constant, consistent strong will. Let there be contentment that Gurudev has granted me everything unasked for.

We have all gathered here, we are so fortunate, I pray to Gurudev, 'may all these enlightened devotees ever have unflinching faith in God, may their chanting of the Divine Name progress unobstructed. May their inner chanting, writing and chanting the Name go on with intense dedication.

Chanting the Divine Name starts by bearing constantly in mind . Fortunate were those devotees who were right in front of Shri Gurudev. But those who did not have his actual association may take some time for chanting the Name. Here there is no room for ego nor big or small. After all each of us has to tread the same path. None is outside the Time-Wheel. God has held the hand of everyone, even the small one. In the path of spirituality our intellect has little role to play. In the *Naama* Japa even if the wind of

ego blows fast one need not worry; each will manage it himself. Ego takes us away from the Divine ecstasy and spiritual ego is most dangerous on the path.

Dnyaneshwar, Purundaradasa all these saintly souls bathed in the stream of Bhakti. Madhwacharya entreats, याचेहं करुणा सिन्धो यावज्जीव मिंद् तव। Ocean of Mercy, of Compassion, I pray to you that so long as there is breath in me...'

Let us bathe in the holy Ganga, even if we fall unknowingly , our sins will get purged away by drowning into the Bhakti Ganga of the Guru. True success is in becoming a true disciple of the Guru. Thus all the saints did. I ardently prostrate at their feet. He the Guru uplift me from this life-ocean. May all of us pray to the Guru every morning. May all be happy. Let His Grace be ever bestowed upon all of us.

Those who wish to read the original speech in Marathi can refer to the Appendix

- Editor

Culled Jewels

1. A journey may be long or short, but it must start at the very spot one finds himself.
2. In the end a person is known by the impact he has no others.
3. He who loves his work never labours.
4. Money is nothing more than a tool. It can be a force for good, a force for evil, or simply be idle.

- Jim Stovall,

The ultimate gift

Failure of Success and the Art of Introspection

Dr. Sandeep Nair
9986763865
Dr. Sushant Joshi
9886635260

It is great to see 100s of enthusiastic creative youngsters trying to live their dream and start their own ventures. The start-up culture is picking up in India and has seen a reasonable success. Many like Paytm, Ola, Zomato, Cure -Fit, Bombay shaving company, Native chef, etc are tasting success, at the same time there is long list of failures.

We are not here to discourage the idea of start-up but based on our limited research and hands on experience working with few start-up firms, we wish to express a word of caution and make you aware of possible pitfalls leading to failure of a great idea or potentially successful venture going nowhere.

The study conducted by Forbes across the world and Institute of business value and Oxford economics in India showed that 90% of the start-ups fail within 5 years of its inception. They don't grow to make it big. There are many reasons for failures such as lack of unique idea, IPR issues, finance, marketing etc.

There are cases of entrepreneurial ventures who see a success in the initial phase but fail to capitalize on the initial success and pitfalls leading to the limited success or failure.

There are two major reasons. Both these concepts were elaborated by Dr. Sumantra Ghoshal in his best seller "Managing the radical change".

1. Failure of success
2. Satisfactory under performance.

Failure of success

Failure is a first step of success at the same time, the critical analysis of certain cases show that the success could also be a major reason for failure, hence success can be a step to failure certain conditions apply. Let us examine this phenomenon.

It is important to note that it is easy to handle failure as we are aware of the reasons for failure and also know what are the key elements to be taken care of. In case of success, it is difficult to handle as things seems to be under control and what we call it as "All is well" syndrome sets in. We tend to enjoy the success and attention that we receive, which is natural at the same time we can't afford to ignore issues which needs attention. Even if it is smaller problem, it need to be attended and resolved in time.

There is a hierarchy of success leading to failure. Success may lead to complacency, which is 1st stage, there could be a feeling of what we do it right and the problem lies outside of us or our organization. There could be a tendency of ignoring suggestions by mentors, critical views of well-wishers and denial that there is a problem. This is 2nd stage i.e. Denial. This would lead to escalation of problem and a smaller issue turning to be major hurdle in the path of growth.

At this stage, there is tendency of finger pointing, the 3rd stage. The entrepreneur starts thinking that all problems are due to outside factors and what is being done is fine. Which is perfect recipe for failure. So success may lead to complacency, that leads to denial, denial lead to finger pointing and ultimately ends up in failure. This needs to be understood and taken care of. Let us give you an example. Nokia is a classic case of failure of success.

Once an undisputed market leader had to sell off their mobile hardware business to Microsoft. At the core of this failure was failure of success. The market leader continued to manufacturer the feature phones when the market was moving to smart phone business. Firms like Samsung, Sony started adopting android platform whereas Nokia continued to use Symbian operating System.

For a very long they were in a denial mode which ultimately lead to failure.

The conclusion is that the start-ups must remember this pitfall and make sure that they don't fall into trap. They have to be alert to about small issues faced by the firm and avoid living in the glory of success. Enjoy the success but don't get blinded by the success.

Satisfactory Under performance

The second issue is satisfactory under performance. Not many start-ups end up becoming as big as that of Paytm or Ola etc. If you analyse the

reason, we realize that most of the start-ups are happy with the small success that they achieve and don't scale up to make it a big success. There could be many reasons but one issue that we wish to highlight is satisfactory under performance.

This is linked to what do we consider as our ecosystem, what is our peer group. You must have heard the ancient phrase, कूपमंडूक - frog in the well, the well is the world, hence it feels the best among the company it is in.

The Same may happen to the start ups. This happens because our assessment of success, is relative. We judge our success based on comparison with others who we consider as our peer or competition. If we are doing better in comparison to the peer, then the tendency of contentment creeps in and we tend to feel satisfied and may not try harder to scale up or aim at higher orbit.

Hence, even if you have capability, ability and possibility to grow big, it is killed by our tendency to be contained and we dwarf our growth. It is important for us be vigilant about our ecosystem and what we consider is our world. There is nothing wrong is being contained but if the reason is satisfactory underperformance, then it need to be reviewed.

There are many firms which began in late 60s at the same time as that of Reliance but very few have seen success that the Reliance Industry could achieve. The reason could be satisfactory underperformance. Many had the capacity and possibility of becoming big but did not. It is matter of investigation and research. This hypothesis needs a testing. It is important to keep these pit falls in mind so that we can avoid these traps by being vigilant.

Failure is a great teacher, but Success can lead to illusions of invincibility. In a world marked by increasing uncertainty as well as opportunity, the youth should be cautious to pursue life as a journey of learning. The Fast, Furious and the Fashionable may not always be Favourable for a sustained pursuit of excellence.

Jai Guirudeo.

Development of Indian Mysticism

(Mysticism in Maharashtra)

Chapter I - Reprint Page No. 15 to 17

The Philosophic Schools and their Influence on Hindi, Bengali and Gujerathi, Mysticism : We have hitherto considered two movements, one the Occult, the other the Mystic, which run side by side with each other from the early centuries of the Christian era to almost the end of the first Millennium, and *Pari passu* with these, there was yet a third movement, a movement which we may call the Philosophic movement. There are four great representatives of this movement as we have had the occasion to notice in the previous Volumes of this History, namely, Śamkara, Rāmānuja, Madhva and Vallabha. Śamkarāchārya's system is supposed to be antagonistic to the Bhakti movement, and, to that extent, unmystical. But it must be remembered that Śamkara did not neglect Bhakti, but absorbed it into his absolutistic scheme. If Śamkara's movement is not mystical in its aim, we do not understand what it is. Rāmānuja, Madhva, and Vallabha, who founded three great schools of philosophic thought, wielded a great influence even up to the end of the fifteenth century, and may all be said to have gone against the Māyā doctrine of Śamkara. They made Bhakti the essential element in the Vedāntic scheme, and although Vallabha preached a philosophical monism, Rāmānuja and Madhva could not under-stand how theism and pantheism could be reconciled in mysticism. It is just this reconciling tendency of mysticism which has been lost sight of by all dogmatic theorisers about theism and pantheism. From the schools of Rāmānuja, Madhva, and Vallabha, sprang forth great Bhakti movements from the 13th century onwards in the various parts of India. It is interesting to note how Rāmānuja's influence dwindled in his birth-land to reappear with greater force in Upper India. Rāmānanda. who was, a philosophical descendant of Rāmānuja, quarrelled with his spiritual teacher, and came and settled at Benares. From him, three great mystical schools started up: the first, the school of Tulsidās ; the second, the school of Kabīr, and the third, the school of Nābhāji. Kabīr was also influenced by Sufism. Tulsidās was greatly influenced by the historico-mybhical story of Rāmā. Nābhāji made it his business to chronicle the

doings of the great Saints in the Hindi language. From the school of Madhva, arose the great Bengali saint Chaitanya, who was also influenced by his predecessor saints in Bengal, Chandīdīsa and Vidyāpati. Vallabha exercised a great influence in Gujerath, and Mārābai and Narasi Mehtā sprang up under the influence of his teachings. We thus see how from the Philosophical Schools, there arose a Democratical Mysticism which laid stress upon the vernaculars as the media of mystical teaching, as opposed to the Classical Mysticism of ancient times, which had Sanskrit as its language ,of communication. It was also a democratisation not merely in language, but also in the spirit of teaching, and we see how mysticism became the property of all. It is thus evident how the mystical literature in Hindi, Bengali, and Gujerathi was influenced by the three great schools of Rāmānuja, Madhva, and Vallabha respectively. All these saints we shall have the occasion to notice in great detail in our next Volume.

Christian Influence on the Bhakti Doctrine : We must pause here for a while to consider the question of Christian influence on the development of the Bhakti doctrine in India. Opinions have greatly differed on this subject. According to one opinion, the Indian doctrine of Bhakti is entirely foreign in its origin ; the Indians, according to this opinion, are incapable of Bhakti, and what devotion they came to possess was from the start due to the influence from other lands. A second theory would hold that even though the doctrine of Bhakti in its origins may not be supposed to be un-Indian, its later development was influenced among other things by the worship of the Child-God and the Sucking Mother, and thus, it must be supposed to have been mainly influenced by Christianity; Rāmānuja and Madhva, according to this theory, are supposed to have been influenced by Christian doctrine and practice, especially because, in their native places, it is presumed, there was a great deal of Christian influence. According to a third view, the Indian doctrine of Bhakti is entirely Indian, and it does not allow that either Rāmānuja or Madhva were influenced by Christian doctrine, far less that the Bhakti doctrine was Christian in its origin; but this view would not deny the possibility, as in the 20th century to-day, of both Hinduism and Christianity influencing each other under certain conditions, both in doctrine and practice. It would suppose that their identical teachings on such important subjects as the value of the Spiritual Teacher, the significance of God's Name, the conflict

of Faith and Works, or of Predestination and Grace, are due entirely to their development from within, and to no influence from without. It does not allow that because Silāditya, the king of Kanauj, received a party of Syrian Christians in 639 A.D., or even because Akbar received Jesuit missions during his reign, that Christianity influenced the course of thought either of Kabīr or of Tulsidas.

This would be quite as impossible as to suppose that Jñāne-śvara himself was influenced by Christianity, simply on the ground, as was once asserted, that the expression " Vai-kunthīche Rāṇive" (the Kingdom of God) occurs in his writings, or that Tukārām was likewise influenced by Christianity by his insistence on the power of sin in man. The feeling of devotion is present in a more or less pronounced fashion throughout all the stages of the progress of humanity from its cradle downwards, and it shall so exist as long as humanity lasts. On this view, we can argue for the early up-springing of the devotional sentiment in all races from within themselves, even though some influence of a kind may not be denied when religious communities mingle together, especially when they have a long contact with each other, a sympathetic imagination, and a genuine desire to learn and to assimilate.

This universe of ours is a far friendlier place than we realise. A boat that never ventures beyond its moorings will never be damaged but that's not what boats are mode for. Similarly, a human being who never dares to walk out into the unknown spaces of life his or her life will never get hurt-but that is not what human beings were designed for. We were mode to experience the growth that comes from visiting foreign places as travellers through life.... suffering serves to deepen us. Suffering comes to help us and causes us to know who we truly are.

- Robin Sharma

Discover your Destiny P.14

Basavesvar

(By : Sri M. P. Patil, B. A. L.L.B. Belgaum)

Reprint Pathway to God-1966 Issue
Page - 67 to 71

It is no exageration to say that India is the home of saints and prophets. Since time immemorial saints and sages are born in India from, time to time and have uplifted and purified the religious and social life of the people and thus have made their mark in the history of the nation. Basavesvara who was born in Karnatak in the twelfth century and who was a great religious and social reformer and who tried to establish a new society on the basis of liberal principles like " liberty, equality and fraternity " is one of the foremost saints of India.

Religious and social conditions of his period :

It would be worthwhile to review the religious and social conditions prevailing in Karnatak at Basavesvara's period. No doubt Jainism and Buddism had a strong-hold in Karnatak since the beginning of the Christian era However, at this period they had fallen into decay for a number of reasons. Buddhism had practically disappeared and Jainism also even though surviving, had lost its past glory and was gradually yielding place to Hinduism. Hinduism, even though it was revived some time before this period, had, at this period, lost its high standard of *Upanisadic* period and had. degenerated into a creed of meaningless rites and rituals which breeded hypocracy. The *Chaturvarnya* system of the society which was originally based upon the various professions followed by the people and was flexible, had degenerated into a rigid caste system which divided the society into separate compartments of high and low castes, based upon birth. The untouchability, the worst evil of the Hindu social system, had sapped the energy of a section of the community which per force had to lead a life, worse than that of beasts. The women-folk were deprived of their religious and social rights and were forced to lead a secluded life. Basavesvara appeared on the scene when such conditions prevailed in Karnatak.

His early, life

Basavesvara was born in the year 1181A.D. in the pious and relisious minded Brahmin family of Bagewadi, a village in the Bijapur District of Karnatak. His father's name was Madarasa and that of his mothers' Mādāmbika. Even though Mādāmbika had a daughter, still she was longing for a son for a long time, and was observing a vow of worshipping Nandi, the local deity, regularly, for the fulfilment of her cherished desire. As a result, she was bestowe with a son who was named as "Basava", another name for Nandi deity. He was brought up with all parental cares and was initiated into study of religious scriptures at an early age. Basava, being highly intelligent and a born genius, picked up their knowledge in no time. However, being endowed with critical acumen, he also realised the futility of religious rites, rituals and ceremonies prescribed in some of them. .When he was eight years old, his *Upanayana* cermony (thread ceremony) was arranged; but he objected to it on the ground of its futility.

Afterwards he went to *Kudaiaiangama* for further study under the guidance of Jatavedamuni (Jsanyaguru) a learned scholar and well-known sage -of that locality. He studied all the scriptures of various religions and all the *Śasiras* and *Darsanas* under the guidance of his Guru, and thus became well-versed in them. At the same time he being of devotional and religious nature from his childhood, was ardently devoted to the *Kudalasangamadeva,* the deity of that sacred place and worshipped it regularly and with intense devotion and love, He also engaged himself in *Yogic* practices, meditation and prayers. Thus the life which he led there, can be very well, compared with the life of an ideal disciple as described in *Upanisads.*

His marriage and family life,

Kudlaasangama being a sacred and well-known place of pilgrimage, people from all strata of the society, including Scholars and Statesmen, used to visit that place. Naturally Basava came in contact with, them and had also discussions with some them on various topics, These discussions revented his scholarship and spread his fame far & and wide as a pious religious man and a learned scholar. In course of time

Baladeva, his maternal uncle, who was Minister in the court of Bijjala, the then king of *Chalukyan* empire, came to know about him and made an offer of his daughter's hand to him. Basava who had made up his mind to lead a celebrate's life and work for the uplift of the society, hesitated to accept, the offer, but being advised by his preceptor to accept it, as it would be helpful in implementing his life's mission, he agreed to it, went to Kalyan and married Baladeva's daughter. After the marriage, his father-in-law requested him to stay with him; but he refused to doso, as helped taken a vow to earn his own bread and not to lead parasitical life. He therefore, accepted a job of a clerk in the royal treasury-office of which Baladeva was the head. He was very diligent, honest and hardworking and therefore, was promoted from post to post there, is no time. After the death of his father-in-law king Bijjala, being satisfied with his work, appointed him as head of the treasury in his place.

Organisation of "Anubhava Mantapa "

He was, however, not satisfied with his success in the royal *court.* While he was staying at Bagewadi and *Kudalasangama* he bad come come in close contact with the people, belonging to all of society and had seen the devastating effects of the prevailing religions and social system on the people, especially on those belonging to lower strata of society. He had, there fore, made up his mind to dedicate all his life to the aunelioration of the society. Therefore, as soon as, he settled at Kalyan, he made a beginning to achieve the object of his life's mission. He with the help of his nephew, Channabasava, who also was a genius and a learned scholar, started a socio -religions institution, named, "Anubhava Mantapa". in furtherance of his life-mission. This institution was unique in its nature. Liberal principles like "liberty, equality, brotherhood, love, truth and piety, " were its motto, Religious discourses, not of dogmatic or sectarian nature, but preaching principles of humanism and universal religion, were held there every day. All those, irrespective of class creed or sex, who were interested in practicing lotty principles of true religion, were admitied as its members and were encouraged to take part in the deliberations held there. As a result, both men and women, princes and

paupers, high and low, rich and poor, learned and ignorant, touchable, and untouchables, joined the said institution and took active interest in the deliberations held there. However it was not merely a deliberative assembly, but its members were expected to follow and practice the liberal principles preached there. Moreover it was not a loose congregation of people unconnected with one another, but a close-knit brother-hood wherein its every member was expected to respect and treat other members as his own brothers and sisters. This principle of brotherhood was to be practiced not only in the premises of Anubhava Matapa but outside also in their daily life. This holy and healthy practice completely abolished the caste distinction and untouchability amongst them. Similarly, all the members were enjoined, not only to lead pure and simple life, but also to follow some profession and earn their bread by the sweat of their own labour. This rule was made applicable to all members without any exception and begging was forbidden even to *Jangamas* who undertook religious preaching. This established dignity of labour in the society and nobody was considered as high or low on account of the profession followed by him. All labour was considered as service to God. The late Dr. Ranade has paid his tributes to this organisation in glowing terms and has compared it with the court of king Janaka of the hoary *Upanisade* period.

Social Reforms and clash with orthodox society.

As a result of these lofty ideals which were not only Preached but practiced also, the whole society was invigorated and in large number people from all classes joined it. It was an upheaval of the whole society and especially of the poor and downtrodden, who formed the lower stratum of the society. Consequently many saints of the low cases like *Haralavya*, a cobbler, *Hadapada Appanna* a barber, *Madival* a *Machayya*, a washerman etc. came to limelight and worked for the uplift of the downtrodden along with *Basava, Channabasava* and *Prabhudeva* who were luminaries of this movement. They undertook social reforms in tight earnest and implemented them with all zeal and fervour. During the course of implementing these reforms they brought about a marriage between a Brahmin girl and an untouchable boy, whose parents were members of the

Anubhava Mantap. This marriage upset the orthodox section of the society who raiseda hue and cry against these reformers. They feared that their so-called religion based on caste-system was in danger and therefore they appealed to the king to put down this movement with stern measures. King Bijjal who supported the orthodox people, yielded to their appeal and got the parents of the married couple hanged. Basava was disgusted with this cruel and unwarranted act of the king whom he had served loyally throughout his life, resigned his job left Katvan and went to *Kudalasangama* where he had spent his early life. After some days he took Samadhi there in lie7 A. D.

Basavesvar the devotee and mystic saint.

Basavesvar was an embodiment of devotion. His devotion to his personal daily Kudalasangamdeva was unparallel. He has composed devotional and other sayings called Vacanas which are all addressed to his deity. They are full of devotion and intense love for God. He is called "Treasure-house of Devotion" (on account of his ardent devotion to God. His Vicanas are also literary pieces of a very high order. They occupy a permanent place in the Kannad literature and have served as a source of inspiration for a number of poets and authors. They have become house-hold sayings for the people of Karnatak. Similarly he was a great mystic saint. The late Dr. Ranade has compared him with the well-known Christian saint "St. Augustine" and the Maharastrian saint "Sant Tukaram."

Basavesvar, the revolutionary social reformer.

Basavesvar believed that amelioration of the society was not possible without social reforms. He was deadly opposed to caste-system and untouchability which had sapped the vitality of the Hindu community and had created unhealthy divisions in it. He moved heaven and earth to bury deep these evils of the society. Similarly he preached removal of restrictions on the women-folk and advised his followers to treat them as their equal partners. As a result, a number of women like "Akka Mahadevi" Akka Nagamma, Laxmamma etc. flourished as female saints and worked shoulder to shoulder with male saints for the welfare of the society. It is

significant to note that some of them have composed Vacanas which are considered to be of a very high order. Thus Basavesvar freed them from the religious and social shakeles and enabled them to play their proper role as free partners both in private and public life. As a result there was unparalleled upheaval in the fair sex of that period.

Basavesvar the Karmayogi

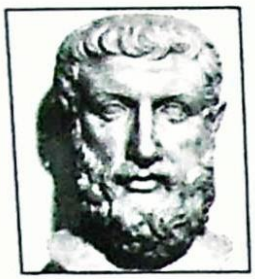
Basavasvar, though a mystic-saint was equally a Karmayogi. He was of the firm view that an alround development of the society would not be possible unless the society, as a whole, becomes industrious. He therefore, preached a slogan "Kavakave Kailas" (work is worship) to implement this programme. He advised people to earn their bread by their own labour and utilise their surplus property for the welfare of the society. Thus he preached the principle of trusteeship which Mahatma Gandhiji advocated in recent times. It is significant to note that he was the only saint amongst all the Indian saints who along with the programme of spiritual uplift of the society, undertook the programme of its economic development also.

Conclusion.

It will be seen from what is stated above that the teachings and activities of Basavesvar wee not of a sectarian nature but were of universal application the Anubhava Mantapa" the ideal brother hood, organised by him on the basis of liberal principles like "liberty, equality, treatrnity, piety, truth, non-violence, love etc." is his great contribution to the history and culture of India. In case it was implemented and developed after his death, It would have revolutionsed the whole Hindu Community. But unfortunately it was not to be. His followers were incapable of implementing his revolutionary programme and as a result it reverted to the old grooves of the Hindu society again.

Great Philosophers and Thinkers of the World- 3

(continued from the previous issue-) **-Editor**



2. PARMERIDES -515 BC-450 BC Born in Velia, Marina of Asceajtaly

He is a Pre-Socratic Greek philosopher from Elea in Magna Graecia. He is considered to have been in his prime around 475 BC. Parmerides was the founder of Metaphysics/Ontology and has influenced the whole history of the Western Philosophy. He had influenced Plato, Aristotle, Socrates, Zeno of Elea, Fridrich Nietche, Martin Heidegger. He belongs to the Eleatics school of thought. He is the author of *Fragments, On Nature, Fragments of Parmerides.*

He was influenced by Heraclitus, Pythagoras and Xenophanes

As the first philosopher to inquire into the nature of existence itself he wrote a hard-to-comprehend metaphysical poem that fetched him a reputation as early Greek Philosophy's most profound and challenging thinker. Stance has been typically understood as at once extremely paradoxical and yet crucial for the broader development of Greek natural philosophy and Metaphysics. He is viewed as a metaphysical monist who challenged the naive cosmological theories of his predecessors to such an extent that his major successors among the Pre-Socratic were all driven to develop more sophisticated physical theories in response to his arguments.

The difficulties involved in the interpretations of his poem have resulted in disagreement about many fundamental questions concerning his philosophical views, such as whether he actually was a monist and if so, what kind of monist he was. Whether his system reflects critical attitude toward earlier thinkers such as the Milesians, Pythagoriansa nd Heraclitus or whether he was motivated simply by strictly logical concerns such as the paradox of negative existentialism that Bertrand Russell detected at the heart of his thought ; whether he considered the world of our everyday awareness ,with its vast population of entities changing and affecting one another in all manners of ways to be simply an illusion and thus whether the lengthy cosmological portion of his poem represented a genuine attempt to understand this world at all.

As such his poems *The Ways of Inquiry., The Ways of Conviction, The Ways of Mortals, Some Principles of Interpretation* remain as hard nuts to crack.

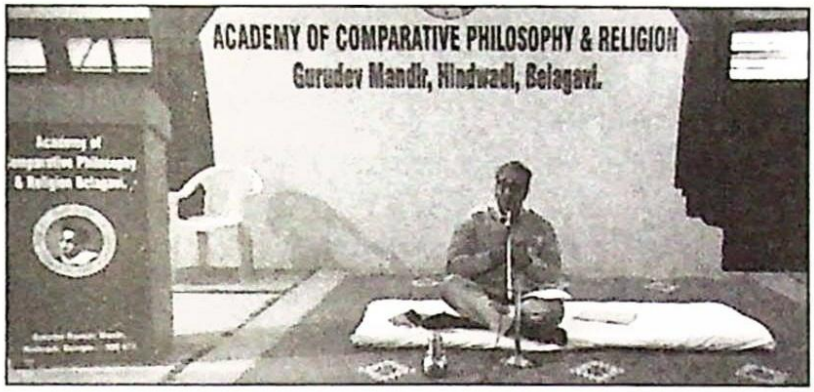
...To be continued

Activities of ACPR

02-01-2021 **Shri Raj Belgaumkar**

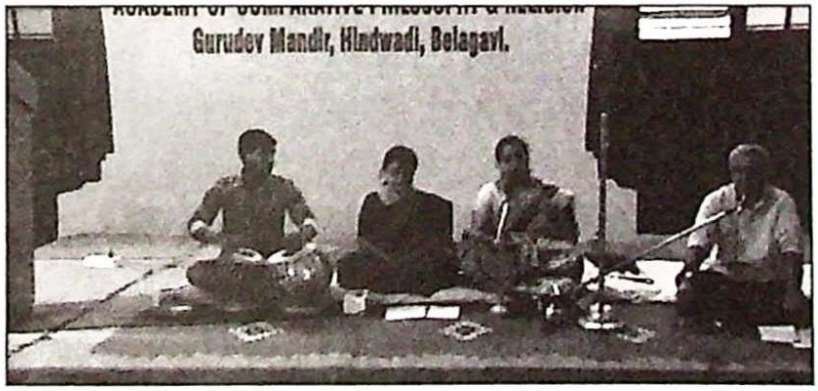
Founder and Principal *"Seneca Consulting"* Chairman *KIS, VDIT* Halyal.

Sub : Philosophy of Management



When you are brought up in Belagavi or anywhere in India it is natural that religion becomes a part of your growing up and then we do what we are told, most of which is rituals.

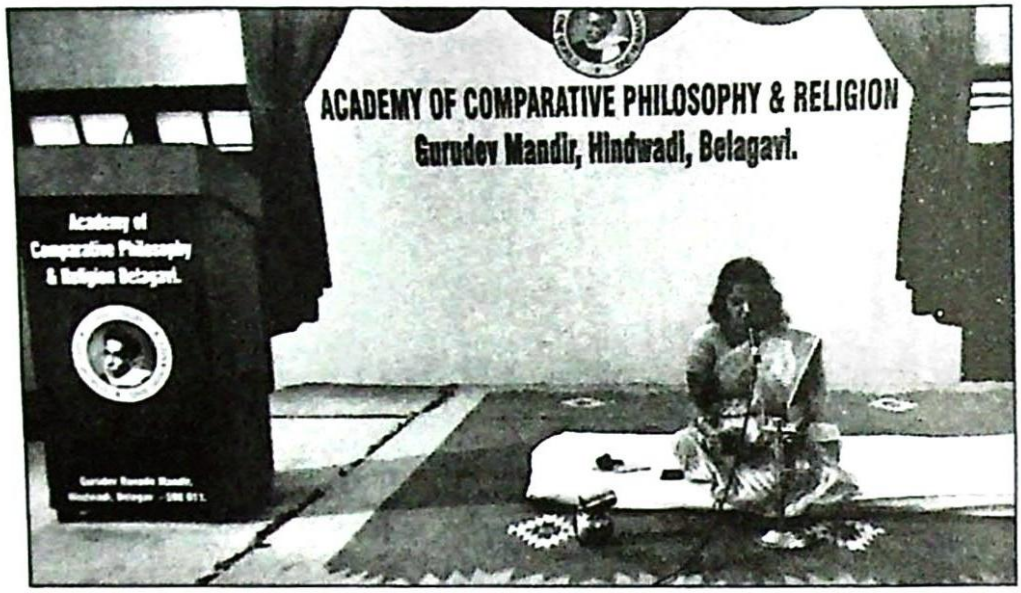
Our education system does a disservice by not having curriculums that include subject like philosophy, art appreciation, music, meditation techniques etc., There is all old adage 'all roads lead to Rome' so also all human pursuits and careers lead to philosophy. We shall now examine how management takes us to philosophy in this discourse...'



16.01.2021 Sandhya Bhajan was performed by Smt. Laxmi Deshpande, Prof. in English Gogte PU College. Smt. Deepa Padaki, Music teacher, Shri Kishor Kakade, of Foundation and Secretary Book Lovers Club, Shri Darshan Padaki gave Tabala accompaniment. They created a vibrant Spiritual atmosphere.

09-01-2021 **Smt. Asha Yamakanamaradi**

Noted Writer and President "Kittur Rani Chennamma Sahitya Mattu Samskritika Vedike" Belagavi.



We treat "Guru" as a power to lead us in our life. The Sharanas have treated Guru as the leading light. They said the Guru is the only person who imparts knowledge and creates awareness in us. The Guru is formless many a times. The Guru is on who stimulates the "Inner Self" of his deciples.

Sharanas treated Guru as a medium of realisation of self and "Istalinga Sadhana" is devoid of cast, creed and sect. The Sharanas advocated "Secularisim" in it's true intent. Kindness towards all creatures without discrimination is the way of Sharan Culture and Guru creates this sense in his deciples. Shri Basavanna Said:

"Arambha maada beku, Gurupoojegendu...
ಆರಂಭವ ಮಾಡಬೇಕು ಗುರುಪೂಜೆಗೆಂದು...

Bhaktiyemba Prathviyalli Guruvemb beeja
ಭಕ್ತಿಯೆಂಬ ಪೃಥ್ವಿಯಲಿ ಗುರುವೆಂಬ ಬೀಜ

Guru emba jyoti tanonde belagade yellavannu belaguva
ಗುರುವೆಂಬ ಜ್ಯೋತಿ ತಾನೊಂದೆ ಬೆಳಗದೆ ಎಲ್ಲವನ್ನೂ ಬೆಳಗುವ

This illustrates the real meaning of Guru as advocated by Sharanas.

30.01.2021 **Dr. Ravindraji**, Pracharak RSS Hubballi.

Sub : "Buddhana Jeevana Mattu Vichara ondu sankshipta parichaya".

"Bouddha Darshana" is not a religion. It is a practice of attaining salvation. The point to be noted is Buddha's birth; Attainment of Jnana and Death are on the same day in different years. There is sorrow and hardship in life but there is solution also. The reason for sorrow is "Bhavachakra". To come out of this. *"Sheela"* the character, *Jnana* the knowledge *"Prajna"* awareness and *Moksha* the solvation are the essence of Buddha's teaching.

"Buddham Sharanam Gachchami" (I surrender to buddha)

"Dhammam Sharanam gachchami" (I Surrender to Dharma)

"Sangham Sharanam Gachchami"

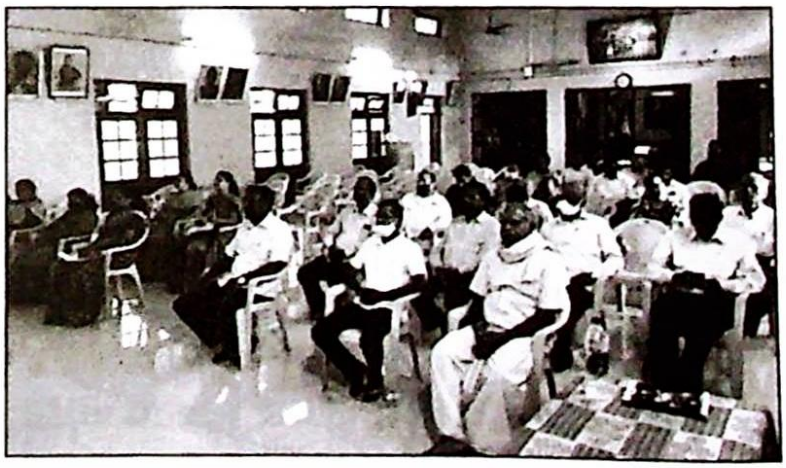
I adhere to the community" and

these lead to "Athma Deepo Bhava (self-realisation)

These are the cardinal principles of Buddha's teachings.

Adv. M. B. Zirali, Hon. Secretary ACPR presented vote of thanks On the occasion.

Adv. Maruti B. Zirali Secretary ACPR, presented books published by ACPR to Shri Ravindraji as a memento.

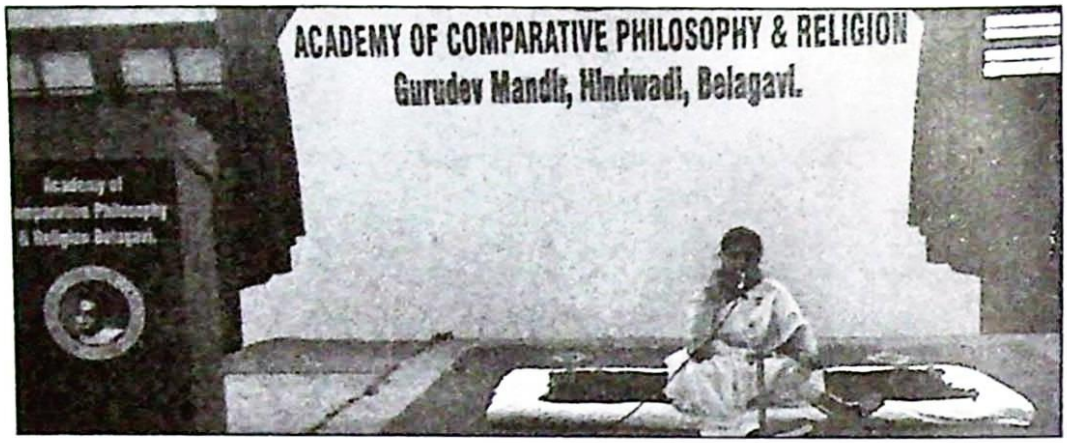


A cross section of audience participating in the meditation. Shri Ravindraji seen in the right

5. Session - I 06.02.2021 and Session II 06.03.2021

Dr. Madhumati Kulkarni, Rtd. Prof. & Head of Dept. in English Gogte College of Commerce and Renowned writer and Resource person on mind mapping, mind management and time management.

Sub : **Sri. Aurobindo's Savitri: A Legend and Symbol.**



Session I - She threw light on Sri Aurobindo's early childhood, education in London from age 7 to 71, return to India plunging into revolutionary activities for India's Independence, Alipore Bomb Case his imprisonment on sedition. His Revelations in Jail, Inner voice diverting him to Chandnagore and them then to Pondicherry, the then French Colony. His intrusive yoga, writing voluminous books, joining of Mirra Richards as his spiritual counterpart etc.

Session II - Focused on Sri Aurobindo's Savitri : A Legend and a symbol' his magnum opus, a record of, seeing a vision, an experence to see how for to goes from yogic heights. The entire work is a revelation Apocalyptic in nature. The take of Satyavan and Savitri recited in the *Mahabharata* as a story of conjugal love conquering death. All characters are incarnations and living forces : Savitri is the Divine word daughter of the Sun, goddess of the supreme truth who comes down and is born to save; Aswapati, the Lord of Horse, her human father, is the Lord of Tapasya, helping us to rise from the mortal to the immortal planes. Dyumatsena, Satyavan's father is the Divine Mind, fallen blind here losing celestial kingdom of vision.

There characters show may the way from his marta state to the divine consciousness and immortal life, thereby explained the dialectic of Sri. Aurobindo.

Savitri abo is Sri Aurobindo Integral philosophy and Integral yoga. It is an adventure of consciousness from earth consciousness the divine consciousness and coming up of the new Supramental Race.

The work encompasses the teachings of the Vedas, the Upanishads, Brahmasutras and the Gita. It's written in Blank Verse, over 23,813 lines.

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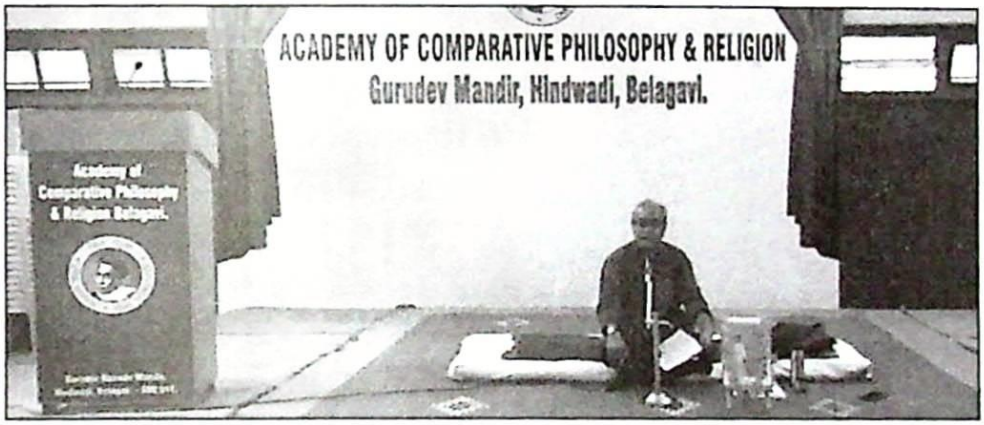
6. 13.02.2021 **Shri kishor Kakade**

Sub : **"Swamy Vivekanand and Bharatkanya Bhagini Nivedita"**



Shri Kishor Kakade stated that Bhagini Nivedita was initiated by Swamy Vivekanand later on insisted to come to India. Swamiji explained to her about Indian conditions and asked her about the reason behind her interest in coming to India Swamiji took her to "Sharadama" and there after she was officially inducted into "Ramakrishna Order". She was made to travel entire India.

She became a torch bearer of Indian spiritual teachings. She also helped the freedom fighters and schollers like Jagadeesh Chandra Bose, Subramanya Bharati and Savarkar etc., in publishing there writing.

A Special Programe on Dasabodha at ACPR on 20th Feb, 2021

Shri Suhas Ksheerasagar
Sanchalaka, Dasabodha Study Circle, Poona.

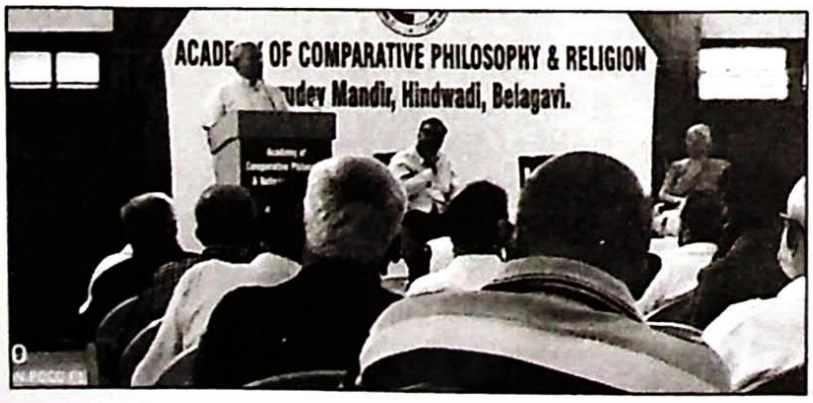
"Benifits of Dasabodha Study"

Man once born has to do something or the other. Trying for happiness is everybody's interest. But is anybody happy always? (Jagi sarvasukhi kon ahe kay) Bharateeya Parampara has concrete answer for this "we know prety well that but we neglect it due to "Vasana" i.e. the attraction of materialistic instincts. Group of Saints has done a tremendous work and found out the way of eternal happiness. *"Adhyatma"* is eternal truth. We are sure be get perfect and get continuous bliss if we follow the teachings of Shri Samartha and his way. The study of Dasabodha creates an environment and prepares our mind toward eternal bliss.

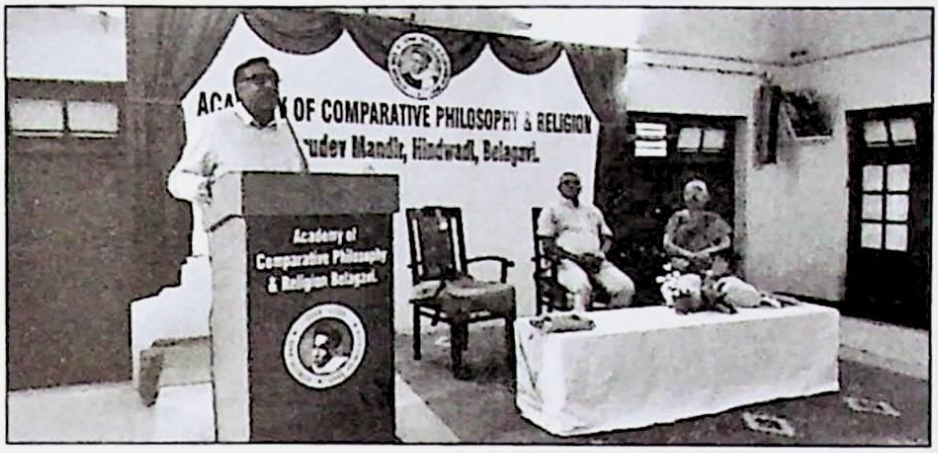
Adv. Maruti B. Zirali, Hon. Secretary ACPR spoke on the occassion and briefed about ACPR and its activities. He appreciated the great zeal and efforts of Dasabodha study circle. Pune in furthering the vision of saints and these works are very much contributory to the vision of Shri Gurudev. He further stated that....

Shri Gurudev was very much influenced by Dasabodha and created a narrative of the mystical experiences of great saints of India. *Maharastra saints of India.*

Adv. M.B. Zirali presented a book published by ACPR to Shri Suhas Ksheerasagarji.



Shri Suhas Ksheerasagar addressing the audience on the important of the study of the Dasabodha at ACPR on 20.02.2021

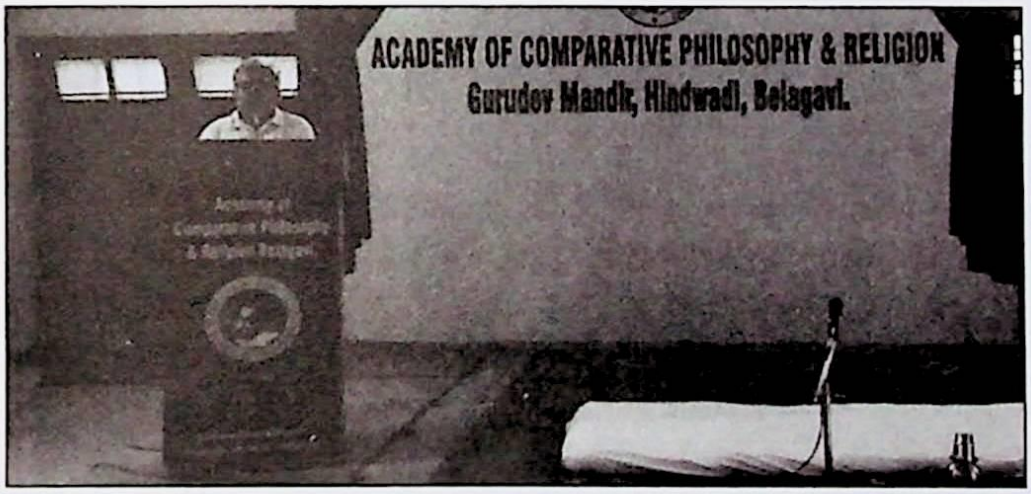


Adv. Maruti B.Zirali Secretary of ACPR welcomed the gathering and briefed about ACPR and its activities on 20.02.2021

27.02.2021 **Dr. Anilkumar G. Garag,**

Former director of various MBA institution's at present leading various financial and industrial institutions.

Sub : **"My lifes' learnings philosophical thoughts"**



To be philosophical one has to live as simple as possible. Leadership and philosophical acts cannot be taught or injected in anybody. An Intangible legacy what we leave behind at the end of our life is more important. We have to act in the direction of minimising the sufferings. Karma cycle has no escape, good or bad whatever it pays. So let us be as simple as possible as peacefull as possible.

Dr. Nirmala Bhattal, Principal

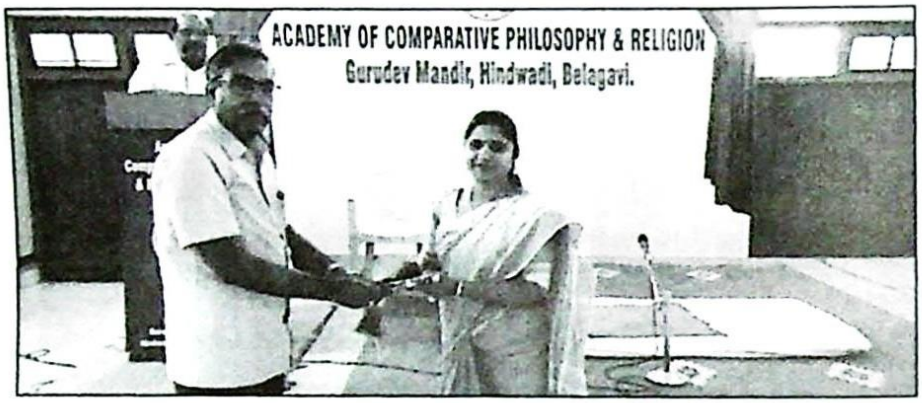
MNRA Collage of Education Mahantesh Nagar, Belagavi.

Sub : **"Shivasharaneyara Anubhava Patha"**

Our experience in life leads to our emotions. The Shivasharane found the God in their daily routine itself. What they experienced, they depicted in their Vachanas. By this they achieved three-fold legacy. 1) They themselves are enlightened, 2) They created the treasure of Vachana Sahitya to enlighten the people. 3) They reformed the society by becoming the role models.

They are responsible for evolution in enhancing the position of women in the society. She has enlisted the important Shivasharanes.

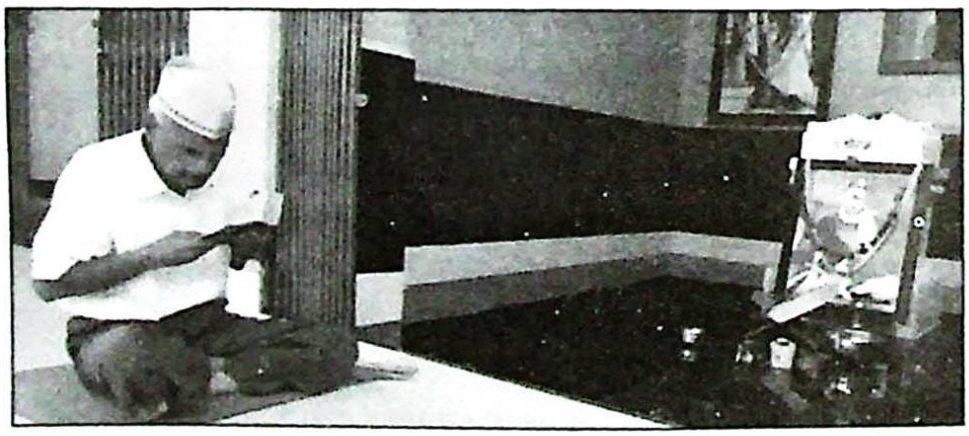
Mystical experience, worldly life, Kayaka Paramartha all are well-balanced in the teachings and practices of these legendaries.



Adv. Maruti B. Zirali, Secretary ACPR presenting memento to Dr. Nirmala Bhattal speaker of the day on 13.03.2021.

Shri Gurudev Dr. R.D. Ranade Punyatithi, 6th June 2021:

The Punyatithi was observed at ACPR. on the auspicious day, by conducting bhajan dasabodha Vachan and Aarati by devotees



Shri R.G. Jakati, Jt. Sec. ACPR, reciting "Dasabodha" on account of Shri Gurudev Dr. R.D. Ranade's Punyatithi at ACPR.

Other Activities

1. Dr. Ashwini Jog, Rtd. Professor from Solapur and Member of Academic Council of ACPR has donated the works of Shri Gurudev Dr. R.D. Ranade to the libraries of five leading colleges of Belgaum namely Gogte College, RPD College, Lingaraj College.

The books also have been presented to RCU Library and District Central Library.

2. **10.4.2021 Green Saviour**

Dr. Sameer Majali and the of Green Saviors members planted trees in ACPR compound.

11-1-2021- Books donated to Colleges and RCUniversity

From L to R staff members of RCU Dr. Ashwini Jog, Dr. Sandhya Dodmani, Shri. R. G. Jakati Jt. Sec. ACPR

View of Book donation along with principal and staff of Lingaraj College Belgaum. Dr. Ashwini Jog, Dr. Sandhya Dodmani, Shri. R. G. Jakati Dr. Sharu Potanis, along with principal and staff of Lingaraj College

Visit of ACPR's Hon.Secretary Adv.Maruti B.Zirali, to important centres at Bengaluru and Tumakuru

1) Mr.M.B.Zirali, Secretary - ACPR, Belagavi paid a visit to Ramakrishna Math, Bengaluru and met Swami Tadyuktanand Maharaj and presented the books published by ACPR, Belagavi. Swami Tadyuktanand Maharaj was very happy to receive the books published by ACPR, Belagavi and promised to preserve these books in the library of Ramkrishna Mutt, Bengaluru for the devotees of the Mutt.

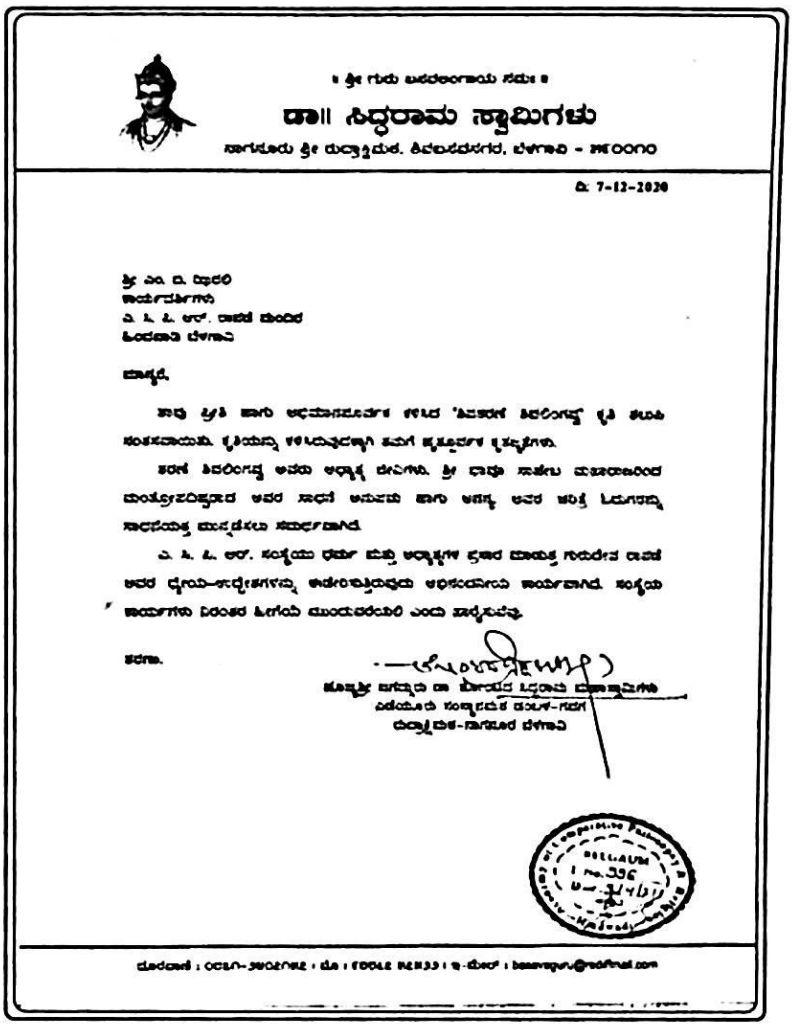
   Swami Tadyuktanand Maharaj has been a great supporter and guide to ACPR, Belagavi since last several years. He has high regard and always appreciates the basic objectives of ACPR, Belagavi.

2) Mr.M.B.Zirali, Secretary - ACPR, Belagavi visited Shri. Shidhaganga Mutt, Tumakuru on 8/7/2021 and presented the books published by ACPR, Belagavi to Shri.Siddalinga Mahaswami (Who is the present Mathadipathi of the Mutt) Shri.Siddalinga Mahaswami happily received the books and promised to preserve these books in the library of the Mutt for public use.

   Shri.Siddalinga Mahaswamiji expressed that late Shri.Dr. Shivakumar Swamiji was a fond reader of Gurudev Ranade's books. He said,"We reminisce in the year 2012 the ACPR, Belagavi had republished *"Kannada Santar Paramarth Path"* and ACPR, Belagavi requested late Shri Shij and Shivakumar Swamiji of Shiddhaganga Mutt, Tumakuru to write a preface to the book." Accordingly Shri Shri Dr.Shivakumar Swamiji wrote preface to the book -*Kannada Santar Paramarth Path.*

   Shri.M.B.Zirali, The Secretary invited the present Mathadipathi to visit ACPR, Belagavi in near future.

3) Shri.M.B.Zirali, Secretary, ACPR, Belagavi met Shri.Amrut, Advocate - High Court of Kamataka, Bengaluru who is an ardent follower of Dr.R.D.Ranade and presented the books published by ACPR, Belagavi. There was a discussion regarding opening a new Chapter of ACPR in Bengaluru. Shri. Amrut, the Advocate assured the Secretary that he would collect information about the followers of Gurudev Dr.R.D.Ranade staying in Bengaluru and promised to arrange a small meeting of the followers of Gurudev Ranade during the next visit of the Secretary to Bengaluru.



To,

Shri. M. B. Zirali,

Hon. Secretary, ACPR Ranade Mandir, Hindwadi-Belagavi

Sir,

We felt very glad to receive the book Shivasharane Shivalingavva sent with 80 much love and pride. We thank you heartily for having sent the book.

Sharane Shivalingavva was a spirited soul. Having received the Mantra from Shri Bhavoosaheb Maharaj she achieved remarked and unique Sadhana. Her life sketch will enable the readers to progress towards Sadhana.

It is indeed commendable that ACPR has undertaken the mission of spreading religion and spiritualism in fulfilling Shri Gurudev's aims and objectives.

We greatly wish may the activities of the Academy ever continue like this.

Pranams.

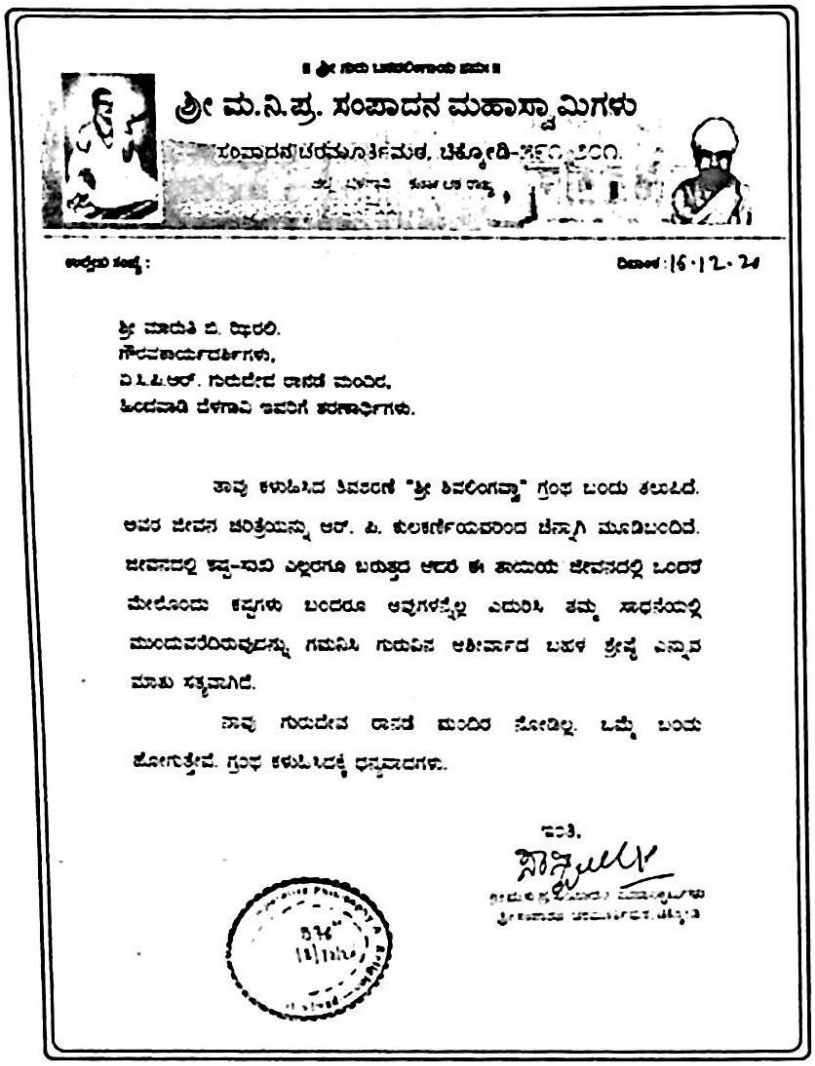
Sd/-

Poojyashree Jagadguru Dr. Toutad

Siddharam Mahaswamy, Yedeyooru

Santsthan Mutt, Dambal-Gadag, Rudrakshi

Mutt-Nagnoor Belagavi,



ಶ್ರೀ ಮ.ನಿ.ಪ್ರ. ಸಂಪಾದನ ಮಹಾಸ್ವಾಮಿಗಳು

ದಿನಾಂಕ: 16-12-20

ಶ್ರೀ ಮಾರುತಿ ಪಿ. ಝಿರಲಿ.
ಗೌರವಕಾರ್ಯದರ್ಶಿಗಳು,
ಎ.ಸಿ.ಪಿ.ಆರ್. ಗುರುದೇವ ರಾನಡೆ ಮಂದಿರ,
ಹಿಂದವಾಡಿ ಬೆಳಗಾವಿ ಇವರಿಗೆ ಶರಣಾರ್ಥಿಗಳು.

ತಾವು ಕಳುಹಿಸಿದ ಶಿವಶರಣೆ "ಶ್ರೀ ಶಿವಲಿಂಗವ್ವಾ" ಗ್ರಂಥ ಬಂದು ತಲುಪಿದೆ. ಅವರ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಆರ್. ಪಿ. ಕುಲಕರ್ಣಿಯವರಿಂದ ಚೆನ್ನಾಗಿ ಮೂಡಿಬಂದಿದೆ. ಜೀವನದಲ್ಲಿ ಸುಖ-ದುಃಖ ಎಲ್ಲರಿಗೂ ಬರುತ್ತದೆ ಆದರೆ ಈ ಶಾದಾಯಿ ಜೀವನದಲ್ಲಿ ಒಂದರ ಮೇಲೊಂದು ಕಷ್ಟಗಳು ಬಂದರೂ ಅವುಗಳನ್ನೆಲ್ಲ ಎದುರಿಸಿ ತಮ್ಮ ಸಾಧನೆಯಲ್ಲಿ ಮುಂದುವರಿದಿರುವುದನ್ನು ಗಮನಿಸಿ ಗುರುವಿನ ಆಶೀರ್ವಾದ ಬಹಳ ಶ್ರೇಷ್ಠ ಎನ್ನುವ ಮಾತು ಸತ್ಯವಾಗಿದೆ.

ನಾವು ಗುರುದೇವ ರಾನಡೆ ಮಂದಿರ ನೋಡಿಲ್ಲ. ಒಮ್ಮೆ ಬಂದು ಹೋಗುತ್ತೇವೆ. ಗ್ರಂಥ ಕಳುಹಿಸಿದ್ದಕ್ಕೆ ಧನ್ಯವಾದಗಳು.

ಇಂತಿ.

Shree M. N. P. Sampadana Mahaswamiji Sampadana Charamoortimutt,
Chikodi-591201 Dist : Belagavi-Karnataka State

T.F. (08338) 273933 Date : 16-12-2020

To, Shri. Maruti Zirali

Hon. Secretary, ACPR Ranade Mandir, Hindwadi-Belagavi

Pranams,

Received the book Shree Shivasharane Shivlingavva sent by you. Her like sketch has been very beautifully pen pictured by Shri. R. P. Kulkarni. No doubt everyone faces joys and sorrows in life. But this great math though facing one difficulty after another in her life, she overcome them and rose to wards her Sadhana. She proud the math that the Grace of the Guru is uppermost in one's life.

We have not seen Gurudev Ranade Mandir. We shall visit sometime. Thank you very much for sending the book.

Yours,

Shri M. N. P. Sampadana Mahaswamy,

Shri Sampadana Charamorti Math, Chikodi

॥ ಓಂ ಶ್ರೀ ಗುರವೇ ನಮಃ ॥

ಜ್ಞಾನಯೋಗಾಶ್ರಮ, ವಿಜಯಪುರ–03

ತಾವು ಗೌರವಾದರದೊಂದಿಗೆ ಕಳುಹಿಸುತ್ತಿರುವ ತಮ್ಮ ಪತ್ರಿಕೆ Path Way to God (ಪತ್ರಿಕೆ) ವಿಜಯಪುರ ಜ್ಞಾನಯೋಗಾಶ್ರಮಕ್ಕೆ ನಿರಂತರವಾಗಿ ನಿಯಮಿತವಾಗಿ ಬರುತ್ತಿದೆ. ಆಶ್ರಮದ ಸಾಧಕರು, ಸನ್ಯಾಸಿಗಳು ಸದ್ಭಕ್ತರು ಎಲ್ಲರು ಓದಿ ಸಂತಸ ಪಡುತ್ತಿದ್ದಾರೆ. ತಾವು ತಮ್ಮ ಪತ್ರಿಕೆಯ ಮೂಲಕ ಸಾಮಾಜಿಕ, ಶೈಕ್ಷಣಿಕ, ಧಾರ್ಮಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ವಿಚಾರಗಳನ್ನು ಹೃದಯ ಸ್ಪರ್ಶಿಯಾಗಿ ಓದುಗರಿಗೆ ತಲುಪಿಸುವ ಮಹತ್ಕಾರ್ಯವನ್ನು ಮಾಡುತ್ತಿರುವಿರಿ. ತಮ್ಮ ಪತ್ರಿಕೆಯು ಉತ್ತರೋತ್ತರವಾಗಿ ಅಭಿವೃದ್ಧಿಯನ್ನು ಹೊಂದಲಿ ಎಂದು ಹಾರೈಸುತ್ತೇವೆ. ಪತ್ರಿಕಾ ಬಳಗದವರಿಗೆಲ್ಲ ಅನಂತಾನಂತ ಧನ್ಯವಾದಗಳು.

ಅಧ್ಯಕ್ಷರು
ಜ್ಞಾನಯೋಗಾಶ್ರಮ, ವಿಜಯಪುರ.

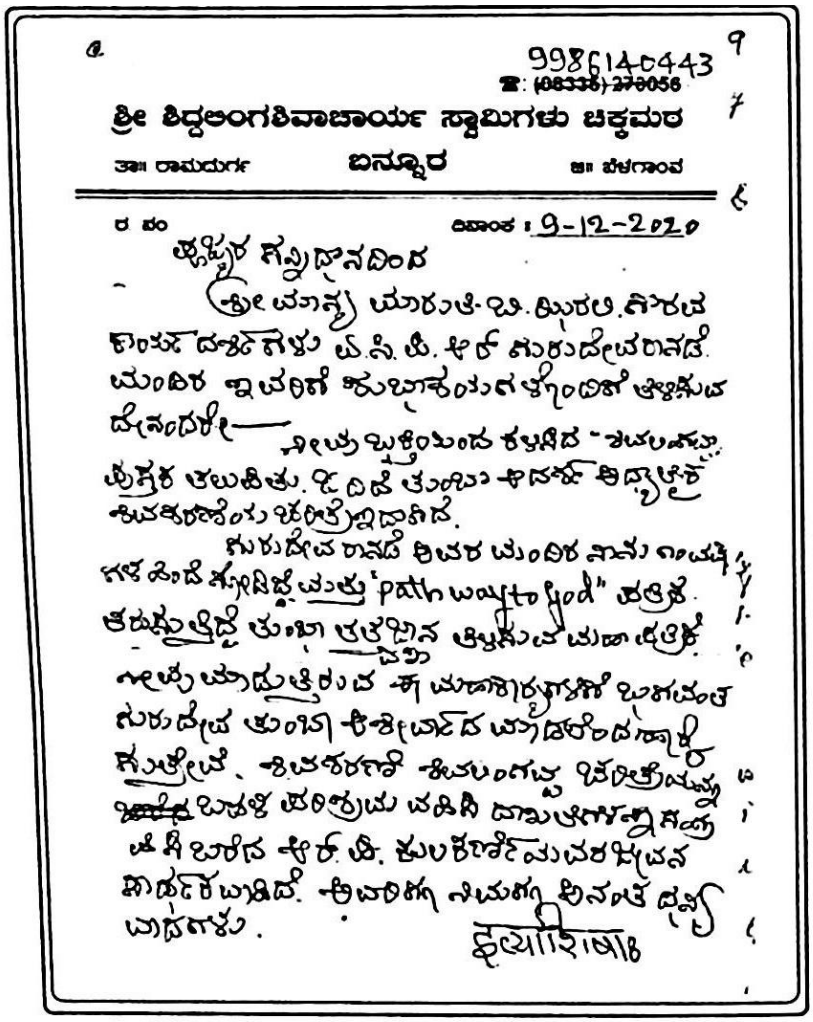
||Om Shree Guruvenamah||
Dyanayogashram, Vijapur-03

We are regularly receiving the Quarterly Journal Pathway to God sent with so much regard. All Sadhaks, Sanyasins and devotees of the Ashram read it and feel very enlightened.

You are rendering a yooman service through your journal in reaching out to the readers social, educational, religious and spiritual thoughts in a heart touching way.

May your journal ever be on the path of progress. Our hearty thanks and greetings to the entire team of connected with the journal.

President,
Dyanayogashram, Vijaypur



ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಶಿವಾಚಾರ್ಯ ಸ್ವಾಮಿಗಳು ಚಕ್ಕಮಠ

ತಾ॥ ರಾಮದುರ್ಗ ಬನ್ನೂರ ಜಿ॥ ಬೆಳಗಾಂವ

ದಿನಾಂಕ : 9-12-2020

ಶ್ರೀ ಮರುತಿ ಬಿ. ಝಿರಲಿ ಸಾಹೇಬರ ಕಾರ್ಯದರ್ಶಿಗಳು ಎ.ಸಿ.ಪಿ.ಆರ್ ಗುರುದೇವರಾನಡೆ ಮಂದಿರ ಇವರಿಗೆ ಕುಲಭಾಷಣಮುದಕ್ಕಾಗಿಂದಿಕೆ ತ್ಯಾಜಿಸುವದೇನಂದರೇ—

ನೀವು ಬುಕ್ಕಿಂಯಿಂದ ಕಳುಹಿದ "ಶಿವಶರಣ್ಣು ಲಿಂಗೈಕ ತಲುಪಿತು. ಇದಿಡೆ ತುಂಬಾ ಉದಯ್ಯ ಅಧ್ಯಾಯಿಕೆ ಅವಕಾಶಣೆಂದು ಭಲೀಕೆಯಿದಾನಿದೆ.

ಗುರುದೇವ ರಾನಡೆ ಅವರ ಮಂದಿರ ನಾನು ಎಂಟನೆಕ್ಕೆ ಗಳ ಹಿಂದೆ ಹೋಗಿದ್ದೆ. ಮುಂದು "Pathway to God" ಪತ್ರಿಕೆ ತರುಸ್ಥುತ್ತಿದ್ದೆ ತುಂಬಾ ಅಧ್ಯಾತ್ಮಿಕ ತ್ಯಾಜಿಸುವ ಮಾಹಿತಿ ಪತ್ರಿಕೆ. ಈಲ್ಲು ಮಾಡುತ್ತಿರುವ ಈ ಮಾಹಾಕಾರ್ಯಗಳಿಗೆ ಭಗವಂತ ಗುರುದೇವ ತುಂಬಿ ಕೊಶೀವಾದದ ಮಾಗದರ್ಶನ ಕೊಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ. ಶಿವಶರಣೆ ಶಿವಲಿಂಗವ್ವ ಚರಿತ್ರೆಯನ್ನು ಪ್ರಕಟಿಸಿ ಬಹಳ ಪರಿಶ್ರಮ ವಹಿಸಿ ದಾಖಲೆಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ಜೀವನ ಚರಿತ್ರೆ ಆರ್. ಪಿ. ಕುಲಕರ್ಣಿ ಯವರಿಗೆ ಧನ್ಯವಾದಗಳನ್ನು ತಿಳಿಸಿದ್ದಾರೆ. ಅವರಿಗೂ ನಿಮಗೂ ಹಿನಂತೆ ಧನ್ಯವಾದಗಳು.

ತಮ್ಮವಿಶ್ವಾಸಿ

Shree Siddhaling Shivacharya Swamiji,

Chikmutti-Bannoor, Dist : Belagavi M: 9986140443

To, Shri. Maruti B. Zirali

Hon. Secretary, ACPR, Gurudev Ranade Mandir

Date : 9-12-2020

With hearty greetings, We received the book 'Shiva Sharane, Shri Shivalingavva' sent by you with so much devotion. We read it with interest. It is life-story if an ideal and spiritual devotee Shivasharane.

I had visited Shri Gurudev Ranade Mandir ten years ago and used to order for a copy of Pathway to God. If is a pearl journal converting spirituality to humanity.

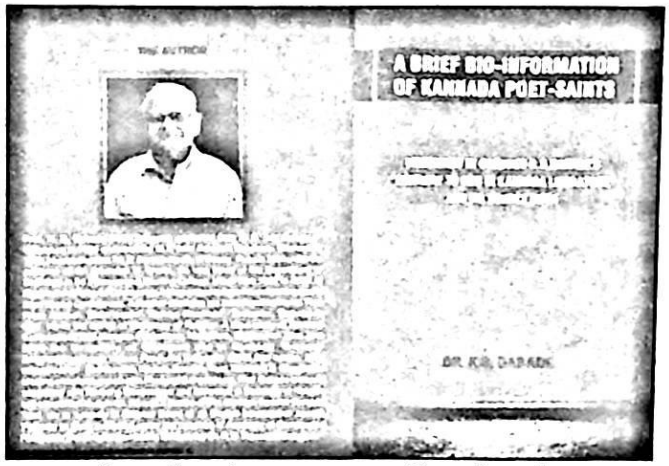
I pray to God and Gurudev to bestow their Grace upon you for the great mission you have undertaken. Shri. R. P. Kulkarni has presented the life sketch of Shivasharane Shree Shivalingavva Painstakingly collecting several records, thereby his life has attained a fulfilment.

Our hearty greeting and thanks to him and to you.

With blessings

Book Review-13

Title of the Book- A BRIEF BIO-INFORMATION OF KANNADA POET-SAINTS
Author- Dr. K.B. Dabade, First Edn- 2020, Total No. of Pages- iv+216, 7.5"X11.5"
Published by - Prof. Dr. K.B. Dabade, Namamrita, Nanadavihar, 5th Cross, Nayarkere, Rd. Udupi - 576103, email:kjranbdahadetfgniail.com, https://we.tl/t-18s YyySnch



Cover Page 4 Cover Page 1

The digital book bearing the above title with the link mentioned was launched recently and now its hard copy is available for reference at ACPR's library. The author himself mentions in his preface, 'Pathway to God in Maharashtra, Pathway to God in Hindi Literature, Pathway to God in Kannada Literature, the introduction to Karnataka Mysticism along with their respective source books have carved a niche of spiritual guidance on the map of Mysticism. However,.....Gurudev left for heavenly abode on 6th June 1957 without giving final touch to Pathway to God Kannnada Literature and its source book Kannada Santara Paramartha Sopana.... Since then efforts were being made in the direction of fulfilment of its requirements from various angles. Obviously one of its basic requirements, is compilation work succinctly on bio-information in English about Kannda poet-saints who figure prominently in the aforesaid books.'

As such, admittedly the author has done stupendous research and painstaking efforts in the making of this pictorially informative work.

The book contains five chapters and Bibliography.

The book opens with Shri Gurudev's statements called quotations such as, 'There is a great deal of parallelism as regards mystical experiences between Kannada mystics and the mystics of the world. The experiences which have been recorded by the Karanataka mystics surpass in their denouement and their literary expression almost any experiences that have been recorded elsewhere.'

Chapter 1, entitled Introduction contains just a page dealing with the author's humble statement that the book makes an attempt to present the Bio-information of Kannada poet-saints referred to by Dr. R.D. Ranade in his *Pathway to God in Kannada Literature* and its source book *'Kannada Paramartha Sopana'* and Introduction to *Kannada Mysticism'*, 'with the objective of making the reading of these works more interesting and comprehensive.'

Chapter 2, furnishes 'A Brief Bio-Information of Kannada Poet-Saints presents various poet-saints' along with the photograph, name, his/her spiritual teacher, parents, period he/she belonged to, date and place of birth, death, works and their selected poems. Thus it enlists 64 poet-saints from Akhandeshwara of Jewaragi to Vyasarayaru alias Yatiraj/ Chandrikacharya of 19th 20th century.

Chapter-3 called The List of Some Places Sanctified by Kannnada Poet-Saints' furnishes in alphabetical order a long list of such places traversed by these poet-saints.

Chapter-4 'Maps Showing Places Sanctified by Some Kannada Poet-Saints illustrates geographical areas where these places are located.

Chapter-5 entitled Photos of Some important Places associated with Some Kannada Poet-Saints presents the images of places where their *samdhis* are situated. The book furnishes an exhaustive Bibliography towards the end.

The book is neatly bound with paperback cover page and all the inside pages are in drawing paper weighing as heavy as its contents. The bio-information of each poet-saint gives a bird's eye view of the respective person. The book also gives page-wise directions for its online links. As a ready reckoner and a compendium it is indeed a very useful book for knowledge-hunters, spiritual aspirants in general and researchers in particular. One can finish reading in a single go and gain ample information and insight with a sense of joy and contentment of productive reading. However certain syntactic errors vis-a-vis the magnitude of the work stand ignored. The author's efforts are highly commendable for fulfilling Shri Gurudev's visions. May Shri Gurudev bestow his grace upon all those associated with this magnificent work.

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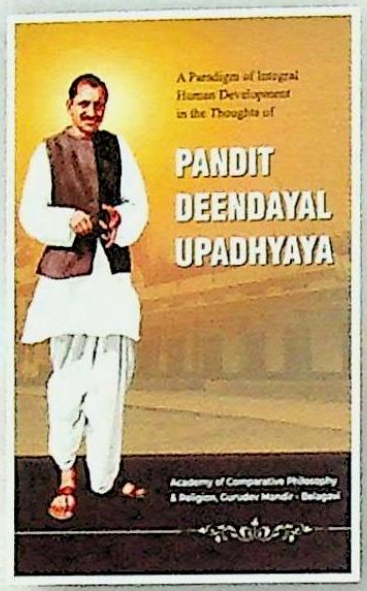
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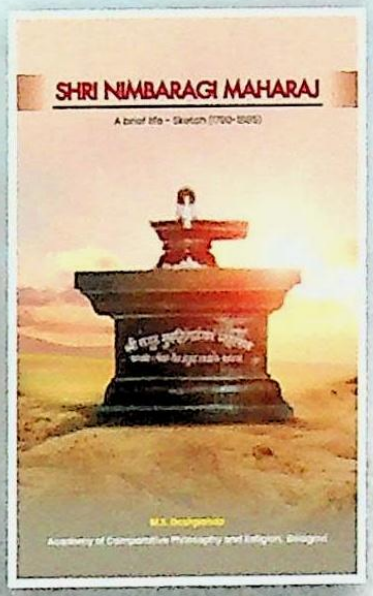

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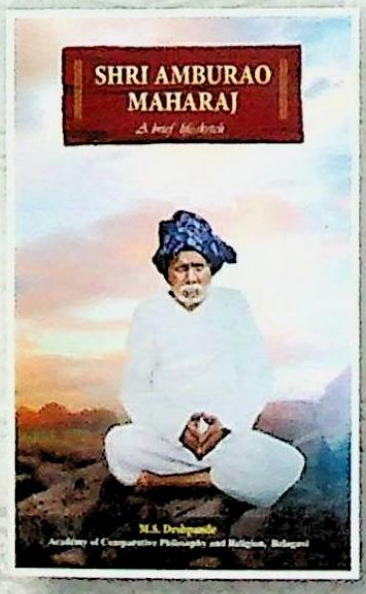

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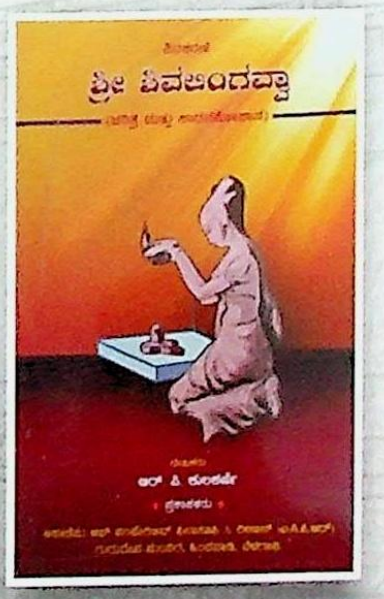

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